

PRENDERGAST'S
MASTERY SERIES

HEBREW

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THE MASTERY SERIES.

HEBREW.



Gutta cavat lapidem NON VI SED SÆPE cadendo.

THE MASTERY SERIES

HEBREW.

BY

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'THE MASTERY OF LANGUAGES,' OR, THE ART OF SPEAKING FOREIGN TONGUES
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P R E F A C E.

THIS Manual is designed to enable beginners to learn to read Hebrew intelligently without the aid of a teacher. For that purpose, the words in the leading texts are transposed so as to make analytical Variations, each forming a complete sentence accompanied by its English translation. The new combinations obtained by rearranging the words, and by transferring each of the inflections to every word capable of receiving it, exhibit the latent constructions in each text successively, while the English versions make known the various meanings of each word and the different powers of each inflection and of each idiom. With certain reservations, the component parts of every word in each new text are brought to light, and every separable significant element is illustrated by reappearing in other combinations, which are explained by the English versions.

For the interests of education it is unfortunate that no exact method has been put forth whereby beginners may obtain good success and facility in composing idiomatically, and may make definite daily progress, while still retaining in the memory all that they have received,—and receiving nothing but what is essential to the development of the plan for the special treatment of each language in the mode required for English students. To fulfil these conditions it is advisable that there should be no learning of unconnected words, no reading, no grammar, no attempts either to compose or to converse.

Technical grammar is not essential for beginners. On the contrary, that study is most bewildering and obstructive, partly by reason of the numerous incongruities and ambiguities dis-

cernible in the most regular of highly inflected languages, and partly by reason of the metaphysical character of the technicalities and of the laws relating to their structure. But the possibility of setting aside all rules and technicalities, and of learning grammar pure and simple by acquiring a real, practical, and applied knowledge of the principles of all the constructions and inflections, has not hitherto been recognised. Such is the result obtainable by the Mastery of Typical Sentences as a preparation for the study of technical grammar, which will thus be simplified, expedited, and rationalised.

The method here expounded shows on the one hand how languages ought to be treated, and on the other how the action of the memory ought to be regulated, for this is even more important still. It manipulates a language so as to enable beginners to master the principles of the various constructions in the concrete much more intelligently and practically than they can be learned in the abstract through the medium of technical grammar. It also shows how to exercise the memory so that it shall never be exhausted nor even be fatigued, that not a word shall be forgotten, and that perfect accuracy shall be combined with the utmost fluency and readiness, not merely in reproducing every one of the sentences at sight of their English versions, but also in diversifying them as the first step in oral composition.

This exercise, which bears some analogy to mental arithmetic, is almost elementary, but when fully developed it consists of facility in rendering English sentences into a foreign language at first sight, omitting unknown words and putting familiar ones into their places. The thoroughness required for the attainment of this humble achievement, within the limited range of about 300 words, is equally essential at the outset for sound progress even in those whose chief object is to read foreign books and to study languages in a critical manner. If they object that they do not want to converse in ancient languages, let them observe that talking is expressly forbidden in the first stage, even in the learning of modern languages, and

therefore let them not reject the most direct and effectual means of gaining that genuine solid thoroughness, the want of which is the chief cause of the many failures that occur amongst those who have been trained in the best schools.

Fluency in reciting all the back lessons at sight of their English versions is absolutely essential for the practice of oral composition: because without such facility the process will be tedious in the extreme, and the mastery of every word will be unattainable.

No one ever gained a fluent command over many words without first *mastering* a few at a time, and this ought to be done by some clearly defined method wherein those words shall frequently recur in a variety of combinations. It is by such frequent recurrence of the same words and phrases that languages reveal themselves, and sentences interpret one another, so that the mind becomes familiarised with foreign languages in early life when we live abroad, and it is only by frequent reiterations that adults can secure the words in the memory welded together in their idiomatic combinations.

One speciality of this method is that it prescribes frequent, short, concentrated efforts of the memory in the learning of new lessons, while it leaves the learner at liberty to carry on the study and repetitions of the back lessons without restriction as to time. Nevertheless, it requires that a new lesson shall not be touched unless the others have been so fully mastered that the learner shall be able to reproduce each page of the Variations as rapidly as he can read their English versions aloud. Whatever may be the strength or the weakness of the memory, it ought not to be exercised for more than ten minutes at a time in learning new lessons, because three such efforts every day will produce greater results than a whole hour's continuous work carried on from day to day.

One novelty of this method consists in the persistent daily use of the English Variations as the weapons wherewith the beginner is to obtain the mastery in the arduous conflict with a new language. They are the 'arms of precision' with which

it becomes possible to break the ranks drawn up in hostile array by the grammarian, and to take prisoners from among them.

Every one of the Variations reflects light upon the others which contain the same words, and therefore it is not allowable to pause and ponder over difficulties most of which will be solved by the actual mastery of the sentences in which they stand.

The diversifying process forms the soundest basis for the practice of oral composition, because it alters only one word at a time in the English version of a mastered sentence, while the reiterations of the original sentence habituate beginners to the special constructions and idioms thereof. It thus trains them to employ the foreign idioms with as much facility as when they express the same ideas in their own language.

The linguistic faculty, so active in early life, but afterwards left lying dormant and nearly crushed to death by the prevailing mode of studying languages, must be quickened, trained, and developed by strenuous efforts, so that every sentence shall be completely naturalised; and this can only be effected by 'Mastery.'

Scholars may soon gain fluency in reading English into Hebrew, if without looking at the Hebrew pages they will give half-an-hour at a time to translating the English Variations on each page six times as rapidly as they can,—not resuming the exercise until after an interval of one hour, and then recommencing it by rehearsing once all the pages previously translated.

This method is scientific, because it rectifies the crude process of Nature, and simplifies it by the avoidance and exclusion of everything non-essential. It is also a complete method, because sentences may be selected and their Variations may be arranged so as to comprise seriatim the whole of the constructions and inflections of any language.

The Variations in this Manual contain from fifteen to twenty English words each. This length has been fixed upon as affording the advantage of exhibiting to beginners complete sentences of a composite character as models for framing similar combinations for themselves in Hebrew at the proper stage of

progress. It is a grievous mistake to commence with very short sentences, because they do not qualify beginners to make longer ones, and thus they form a barrier to progress in composition.

The enviable facility and profusion of speech observable in children living amongst foreigners and wholly unaided and untaught are traceable to the fact that they master and diversify complete sentences. The process of Nature is all action, and Mastery cannot be attained except by vigorous efforts carried on at intervals every day.

Besides the power of yielding Variations in the mode exhibited in the Manual, there is in sentences a property of expansion according to the laws of involution and permutation. A vast number of changes may be made out of two sentences in any language by transferring the words from one to the other, without omission and without deviation from the order in which they stand. For this purpose it is necessary that the words and phrases of the sentences should be capable of being interchanged, with strict regard to the sense, to the grammar, and to the idiom. Two sentences containing ten words each, when arranged as shown in the following specimen, will yield more than *a thousand* Variations by involution, and every two words added to them will double the number of such changes, and each of these will form a complete sentence. Hence it is obvious that this Manual contains an inexhaustible supply of Exercises. (See Mastery of Languages, Chap. IV.)

Thy | son | and his | servant | found | my | friend | and our | guest | with their | prince.
His | uncle | and thy | cousin | saw | our | nephew | and their | guide | with my | brother.

With a very few exceptions, every sentence in every language is susceptible of being multiplied according to the same principles, and thus the symmetry, the power, and the universality of the Mastery System are conspicuously displayed. But when sentences have not been fully mastered, so as to cause the words to cohere in the memory in their idiomatic order, the learner's efforts to diversify them will be fruitless. When not fully mastered they relapse into the condition of unconnected words, which defy the ingenuity of the learner when he attempts

oral composition, even although he may have studied grammar on the most approved fashion for several years.

After mastering 100 Variations, learners may begin the study of grammar, if they are very anxious for it, but the longer it is postponed the more easily will they grapple with its puzzling technicalities and complications.

Whilst developing the linguistic faculty to such a degree as to convince and satisfy every person who gives it a fair trial, this System forms an admirable instrument for self-discipline, and for acquiring and fostering habits of industry, of observation, of accuracy, and of method, in the application of its principles to other studies and pursuits.

The Plan of this Work.—This Manual consists of 34 Texts, and 485 Variations evolved from them (each of which is capable of being largely diversified), together with 4 pages containing Exercises on the Pronouns arranged on a novel plan.

Mode of presenting Hebrew Words in Roman Letters.—The perplexity which attends our efforts to acquire the pronunciation of a foreign language represented in Roman letters, arises principally from the strangely irregular and inconsistent rules by which we are guided in the pronunciation of English words. It is therefore impossible for beginners not to be puzzled at first by the phonographic system employed as far as Variation 97 to represent the Hebrew sounds. This difficulty may be partially overcome by separating the Hebrew syllables of the words of the first text, and printing them so that they cannot be mispronounced. This has been done on page xviii of the Preface: see also the Zephaniah Text, page 104.

Pronunciation.—In this Manual the vowels bear distinctive marks, and the sounds severally represented by these qualifying marks will be found illustrated in the Alphabet, page 103. Beginners must therefore be on their guard against uttering any syllable without referring it to the standard table given for their guidance. Every phonographic system is open to objections, but if beginners undertake to learn a language without a teacher, there is no other resource. As there is a great

diversity of practice in pronouncing Hebrew, and as the true original pronunciation is undetermined, if the beginner intends to go to any of the Universities with a view to passing an examination, he ought to learn from some competent person the pronunciation used in that seat of learning.

The most rational way of learning to read foreign characters is either to master the sounds of a sentence beforehand, or else to employ some one to read them aloud as slowly and as frequently as may be required for five minutes at a time.

Emphasis.—The emphasis on Hebrew words is almost always placed on the last syllable, but a list is annexed of words in the first 97 Variations which have the stress on the last but one. Beginners are advised to mark all these words with a pencil accordingly in the Manual. The emphasis overrides the long and short marks upon the vowels, and the accents have been purposely omitted on the printed pages to save confusion.

Peculiar Sounds.—There are several sounds in Hebrew which cannot be imparted to the learner through the medium of the English alphabet; but this is unimportant, because in England, as in all other parts of Europe, the knot is cut by the practice of casting out those sounds which are not representable by their own alphabets, or else by perverting the pronunciation of the Hebrew, Greek, etc. so that the sounds may harmonise with those of the vernacular tongue. Thus in Hebrew there are two consonants which are not sounded at all, because their true sounds are not found in any European language. *א* is not a vowel, but it is a sound produced by holding the breath for two or three seconds before uttering the vowel that stands under it. *א* is a stronger utterance produced in the same manner, and nearly resembling a hiccup. Every Hebrew word begins with a consonant, and therefore all Scriptural names commencing with a vowel will be found on examination to have either *א* or *א* as the initial consonant. These two non-sonants are of course omitted in the phonographic system used in this Manual. There are three letters, represented by K, K̄, and Q, which are pronounced alike.

There are two forms of the letter S, and two of the letter T, in the utterance of which no difference is made, although the distinctive sounds of all these may be heard uttered in Arabic and other living cognate tongues. The letter *ṣ* is sounded like S by those nations who have not the lisping sound of TH in their language, and cannot pronounce it at first, not knowing that it may be produced by keeping the tongue in contact with the upper front teeth during the utterance of the letter S.

In the 16th Text an * will be observed over a word which is misspelt in accordance with the original MS. whereof the received Hebrew Text is an exact copy. The letter marked * ought to have been dotted.

Instances of words similarly marked will be found throughout the whole Hebrew Bible.

The term 'Adonāi,' lord, master, has been inserted instead of 'Jehovah,' in accordance with the practice of the Jews, who from reverential motives print the same word in Hebrew thus ך, regarding the Name as too sacred either to be written or uttered. On this account, also, the Hebrew numerals J and H representing 15, are habitually replaced by two other consonants indicating 9 and 6.

The Hebrew Exercises in this Manual have been revised by an Oriental Scholar of the highest attainments and of the most distinguished reputation.

CHELTENHAM,

June, 1874.

THE PROCESS.

1. Read aloud the first Hebrew clause on page 3, pronouncing the words as shown in the Preface page xviii, at first slowly and then rapidly, for ten measured minutes, and study the equivalent Hebrew words on page 102 for ten minutes more. Next learn Variations 1, 2, and 3 on page 3 for ten minutes, repeating them very rapidly, together with the first lesson. Then give ten minutes more to the writing of the same Variations in Hebrew. Ten minutes should then be given to the second section, and to each of its Variations in turn, but always interposing ten minutes for the practice of writing out the Hebrew letters. Each written exercise should be destroyed as soon as it is finished.

2. A Mastery lesson should never be carried on for more than ten minutes at a time, nor should more than one Variation be learned at once, but all the back lessons should be recited on each occasion at sight of their English versions in ever varying order. Moreover, they should always be read aloud before each rehearsal, in order to counteract the treachery of the memory.

3. When the rehearsals occupy as much as five minutes, one sitting may be devoted exclusively to that duty, while the other two may be employed in mastering new Variations, alternating them with the two lessons last committed to memory.

4. It is worthy of note that the rapid reading of a sentence for ten minutes will take effect even in spite of the indifference or reluctance of the learner, who finds himself compelled to work, but it is useless to sit gazing at the words without uttering them audibly. If resolution is wanted on the part

of the learner, it ought to be supplied by a teacher, and care should be taken never to give less than ten minutes to a new Variation. Rapidity of utterance should be cultivated in order to secure a greater number of repetitions in each sitting, and thus to economise time and labour, while naturalising each sentence.

5. A new lesson must never be undertaken unless the beginner can reproduce all the previous exercises at sight of their English versions taken in ever-varying succession with perfect fluency, that is, as rapidly as he can read the English pages aloud.

6. The number of minutes in each sitting ought to be regularly noted, in order that the quantity of work actually performed in a given time may be precisely known.

7. The best mode of learning a lesson is to read it aloud very distinctly and slowly about twenty times, and then to carry on the repetitions more and more rapidly, still reading it, until the measured time has expired.

8. The Hebrew language is written from right to left, but in tracing each letter the pen moves from left to right. Writing may be very usefully practised by tracing each letter in its turn with the finger on a very large scale on the table. Beginners should also study the Zephaniah Text on page 104, to habituate themselves to the forms of the Hebrew letters and to their sounds. The English sounds of the single syllables arranged in column are represented phonographically on the right hand, and in Hebrew letters on the left. The words in the column are to be regarded as plain English monosyllables, not as foreign sounds. On the other hand, the first word in the phonographic line, which is pronounced 'lawcane,' has its vowels marked thus, 'lākēn,' in order to prevent the student from pronouncing it so as to rhyme to the word 'taken.'

9. When beginners have sufficiently practised writing the Zephaniah Text, which contains all the letters in the Hebrew alphabet, they should turn to pages 91 and 93, to familiarise themselves with the specialties of the pronouns, and they should

learn to read and write one of those sentences every day in the intervals between the Mastery Exercises. They should also make a point of reading and translating all the back lessons on those 2 pages every day.

10. When the first 2 Texts and their 31 Variations have been mastered according to the process above described, it would be sufficient to master three Variations on each page, viz. Nos. 33, 40, and 41—47, 49, and 51—59, 60, and 62—68, 73, and 75—82, 83, and 84—87, 90, and 93; after which the learner should choose three difficult Variations for himself on each page.

11. The rest of the Variations however, although not *mastered*, must be *studied* so thoroughly, that when the English page is covered, the learner shall be able to read off into English with perfect fluency and accuracy the whole of the Hebrew Variations on the page. On the other hand, when the Hebrew page is covered, the learner must be able to read off the English Text and its three selected Variations into Hebrew, not only fluently and accurately, but also with the utmost promptitude. Moreover, the Biblical version of each leading Text should be committed to memory and repeated in every rehearsal.

12. Throughout the whole course the learner should never let a day pass by without accustoming the eye to the reading of the mastered Hebrew Variations at the end of the Manual, as well as the Hebrew sentences and couplets on pages 91 and 93.

13. The ambitious learner who may chafe under the restrictions imposed by this System, may take as many lessons in Mastery as he pleases, provided always that the term of ten minutes shall never be exceeded in one sitting; and that an interval of one hour shall be allowed between every two Exercises. Those who prefer working for one hour at a time may take three Mastery Exercises of ten minutes each, devoting two intervals of fifteen minutes each to the practice of writing the Hebrew letters; but it must always be borne in mind that frequent short sittings at longer intervals will lead to far greater results.

14. *Hebrew Couplets.*—When the sentences on pages 91–93

have been committed to memory, they may be diversified by inserting the phrases 'thee and thy sons,' 'him and his friends,' 'you and your brothers,' and so forth. The English nouns on page 93 may also be made to change places with each other, while the pronouns are left standing fast; or the pronouns may be similarly transposed, while the nouns stand fast. In the first couplet on page 93 the English phrases should be transferred one at a time from one line to the other, in order that the beginner may translate the whole of the altered sentence into Hebrew from memory. By these changes the couplet will yield 64 Exercises. The second and fourth couplets may be dealt with in the same way, but not the third.

15. In reading the Roman Hebrew on page 3 a card should be used so as to hide the consonant following each vowel, in order that the beginner may observe the mark over the vowel and may avoid sounding it incorrectly. The same should be done with the *Hieroglyphic* page, which is introduced as an auxiliary mode of attaining to the sounds of the Hebrew vowel-points. The figure 1 symbolises a sound which is represented in English words by any one of the vowels and by many other combinations of letters, as 'one,' 'won,' 'sun,' 'earth,' 'bird,' 'myrrh,' 'above,' 'rough,' 'purse,' 'person,' 'flood,' etc.

16. The English habit of employing the vowels to do duty for one another leads to uncertainty, places many stumbling-blocks in the way of an English student of foreign languages, and justifies the use of the hieroglyphic contrivance for compelling the learner to proceed slowly and thoughtfully at first in finding out the sounds unassisted.

HIEROGLYPHICS

*giving the sounds of all the vowels in
the first seven Texts.*

* asterisk ʀ arch ʀ auger 1 2 3 4 5 6 7 8 9 10

I. mʀh nʀvʀ ʀl hʀhʀʀm ʀʀgly mʀbhʀʀʀ mʀshʀʀ
shʀlʀm mʀbhʀʀʀ tʀbh mʀshʀʀ ʀshʀʀh, ʀmʀ lʀssʀʀ
mʀlʀkh ʀlʀʀyʀkh. II. ʀmʀ gʀy gʀdʀ ʀshʀʀ lʀ kʀqʀm
ʀmʀshʀʀʀm tʀddʀqʀm kʀkʀ hʀttʀʀh hʀzzʀʀ ʀshʀʀ tʀkʀ
nʀʀʀn lʀfʀʀyʀhʀm hʀyyʀm. III. ʀshʀʀ hʀʀʀʀ ʀshʀʀ lʀ
hʀlʀkh bʀʀʀʀʀ ʀshʀʀm. IV. ʀm ʀdʀʀʀ lʀ yʀshʀʀʀʀ, shʀʀʀ
shʀʀʀd shʀʀʀ. V. ʀm ʀdʀʀʀ lʀ yʀbhʀʀʀ bʀʀyʀʀ shʀʀʀ
ʀmʀʀ bʀʀʀʀʀ bʀ. VI. vʀʀkʀʀʀ kʀ ʀbhʀʀ hʀʀʀʀ bʀʀʀʀ
mʀʀʀʀm, vʀyyʀʀʀʀʀ ʀdʀʀʀ ʀlʀʀyʀkh mʀshʀʀm. VII.
ʀʀʀ ʀʀʀʀ kʀ hʀʀʀ ʀdʀʀʀ ʀmmʀʀkh.

Illustration.

But a poor, dear, old, blind minstrel came to the nfoat, and charmed all of us.

Bit 1 per dʀʀ ʀld blʀnd mʀʀʀʀl cʀme tʀ thʀ mʀʀ ʀnd chʀʀmʀd
ʀll ʀf ʀs.

Take the first vowel sound out of each of the hieroglyphic words and drop the English spelling altogether. Thus the figure 4 represents the sound 'oh,' the arch ʀ represents the sound 'ah,' ʀ stands for the sound 'eye,' and the auger ʀ stands for the sound 'awe.' These vowel sounds must never be modified by the succeeding consonant. Thus nʀt will give the sound of 'note,' whilst the English word 'not' will be represented by nʀt because it is merely a shorter sound of 'naught' nʀt.

The numerals are taken from Professor Melville Bell's 'Visible Speech,' by permission.

As a guide to the pronunciation of the Romanised Hebrew of the first Text, the syllables are here separated in such a manner as to simplify the task.

Mah naw voo ăl* hay haw ream (Variation 3. maw haw).
rahg lay me† vahs sair mash mee ah (Var. 4. hum) shaw loam
tove ye† shoo ah (Var. 8. hut) oh mare le† tsee own maw lahk
el o haw-yikh (Vars. : 14. lake, 15. maylekh, 19. law maw).

* Pronounce ă as in arch. † Pronounce extremely short. Letters in italic are not to be sounded.

The following words in the first 97 Variations bear the emphasis on the last syllable but one. In all other words the last syllable is emphasised.

Hammashmia, Variation 8. Elohaykh, Section 4, page 5. haraykh, Var. 11. Gilboa, Var. 16. hammelekh, Var. 13, 29, 44, 49, 54, 65, 73, 75, 76, 83. melekh, Var. 15, 23, 33, 81, 86. ălu, Var. 16, 17, 29, 37, 42. lamah, Var. 19, 39, 54, 66, 71, 75. hayinu, Var. 93. vayotsienu, Var. 93. I^ephaneka, Var. 94. b^etsedeq, Var. 94. hishmia, Var. 22, 23, 35, 44, 68, 86. lalekheth, Var. 51, 52. haarets, Var. 76, 82, 90. banu, Var. 77. beerets, Text VI, p. 15, and Var. 93. yomain, Var. 80. mishpateykha, Var. 81. meerets, Var. 84. Eloheykha, Var. 84, and Sect. 2, p. 17. laerets, Var. 65, 87. itthanu, Var. 88. vayyaal, Var. 97. hayitha, uz^ekharthanu, baabhodathenu, hotseythanu, Var. 91. yamimah, Var. 95. ul^ebhaneynu, Var. 96. bayith, Text V, p. 13. ebhed, Text VI, p. 15. hayitha, Var. 66, and Text VI, p. 15. veshimeru, Var. 67. babbayith, Var. 73. baarets, Var. 66, 74. baerets, Var. 93.

REFERENCES TO THE TEXTS IN THIS MANUAL.*

TEXT

1. Isaiah lii. 7.
2. Deuteronomy iv. 8.
3. Psalm i. 1.
4. Psalm cxxvii. 2.
5. Psalm cxxvii. 1.
6. Deuteronomy v. 15.
7. Genesis xxvi. 28.
8. Isaiah vi. 8.
9. Deuteronomy xxxiv. 10.
10. Numbers xiv. 11.
11. 1 Samuel ix. 2.
12. Exodus xii. 35.
13. Psalm viii. 4 (5).
14. Genesis xxxvii. 18.
15. Exodus iv. 19.
16. Psalm lxxvi. 3 (4).
17. Psalm lxxviii. 34.

TEXT

18. Exodus xii. 31.
19. Psalm lxxxix. 20 (21).
20. 2 Kings ix. 5.
21. 2 Kings ii. 11.
22. Jeremiah lii. 7.
23. Exodus xxxii. 18.
24. Genesis xxxix. 5.
25. Numbers xxii. 6.
26. Exodus v. 5.
27. Exodus xxxix. 43.
28. Psalm li. 11 (13).
29. 1 Kings ix. 27.
30. Isaiah xxvi. 14.
31. Psalm xlix. 7 (8).
32. Exodus ii. 9.
33. Genesis xxiv. 23.
34. Isaiah xiii. 4.

* The figures in parentheses relate to the texts in the Hebrew Bible.

THE MASTERY SERIES.

TEXT I. SECTION 1.

How beautiful upon the mountains are -----

Variations.

1. The mountains are beautiful !
2. How lovely are the hills !
3. What is upon the mountain ?

SECTION 2.

the feet of him that bringeth good tidings, that publisheth

4. Beautiful are the feet-of the bearer of good tidings.
5. A messenger-is upon the-hills-of Gilgal.
6. The feet of those who bring glad tidings are upon the hills.

SECTION 3.

peace; that bringeth good tidings of good, that publisheth salvation;

7. How excellent are the-messengers-of peace !
8. Peace to the good messenger who proclaimeth salvation on the mountains.
9. The-feet-of messengers-of peace and publishers-of salvation are upon the hills.
10. The heralds-of salvation are bringing news of perfect peace.

HEBREW.

TEXT I. SECTION 1.

How	beautiful are	upon	the mountains	-----
Mäh	nävü	äl	hëhârim	

Variations.

1. Nävü hëhârim
2. Mäh nävü hëhârim
3. Mäh äI hâ-hâr

SECTION 2.

the feet-of	a bearer-of-good-tidings,	one-that-causeth-to-hear
räglëy	m ^e bhässër	mähmiä

4. Nävü räglëy hämm^ebhässër
5. äI hârëy Gîlgäl m^ebhässër
6. äI hëhârim räglëy m^ebhäss^erim

SECTION 3.

peace;	a-messenger-of	good,	a herald-of	salvation;
shälôm	m ^e bhässër	tôbh	mähmiä	y ^e shûäh

7. Mäh tôbhîm m^ebhäss^erëy shälôm
8. Shälôm lâmbhässër hättôbh hämmähmiä y^eshûäh äI hëhârim
9. äI hëhârim räglëy m^ebhäss^erëy shälôm ûmähmiëy y^eshûäh
10. Mähmiëy y^eshûäh m^ebhäss^erim shälôm shälôm

SECTION 4.

- - - that saith to Sion, Thy God reigneth!

11. How beautiful on thy hills, O Sion, are the footsteps of the messengers of the salvation of God!

12. Go ye up, ye messengers of peace; proclaim ye the salvation of God to Sion.

13. What saith the good king? What say the heralds of salvation and the messengers of peace?

14. He who reigneth on Mount Sion hath proclaimed salvation and peace.

15. What said the messenger to Israel? The King of kings is reigning on Mount Sion.

16. Heralds of salvation have gone up on the mountains of Gilboa to bear the glad tidings of peace.

17. The messengers have gone up, saying, The God of peace reigneth on Mount Sion!

18. The kings who reigned upon the mountains of Gilgal went up against Sion.

19. Wherefore has a spy gone upon the hills of the kings of the Ammonites and the Edomites?

20. Thy God reigneth, O Sion! the King of kings is reigning on thy hills!

21. How beautiful on Mount Sion are the feet of them who proclaim her salvation and her peace!

SECTION 4.

saying	to Sion	reigned	God-of-thee !
ômêr	l ^e Tsiyyôn	mâlâkh	Ëlôhâykh

11. Tsiyyon mah navu al haraykh ragley m^ebhass^erey
y^eshûath Ëlohim

12. âlu m^ebhass^erey shalom hashmiu y^eshuath Ëlohim
l^eTsiyyon

13. Mah omer hammelekh hattobh. Mah om^erim
mashmieu y^eshuah um^ebhass^erêy shalom

14. Hammolekh al har Tsiyyon hishmia y^eshuah
v^eshalom

15. Mah âmâr hamm^ebhasser l^eYisrâël melekh
hamm^elakhim molekh al har Tsiyyon

16. Mashmieu y^eshuah âlu al harey Gilboa l^ebhasser
shalom

17. âlu hamm^ebhassrim lêmôr Ëlohey hashshalom môlekh
al har Tsiyyon

18. M^elakhim hammol^ekhim al harey Gilgal âlû al
Tsiyyon

19. Lāmāh ālāh m^erāgēl āl hārey mālkey Āmmōn
v^eEdōm

20. Tsiyyon malakh Ëlohaykh melekh hamm^elakhim
molekh al haraykh

21. Mah-navu al har Tsyyon ragley m^ebhass^erey
yishuāthāh ush^elomāh

TEXT II. SECTION 1.

And what nation is there so great, that hath statutes and judgments so righteous - - - - -

22. How excellent are the statutes and judgments which Jehovah hath proclaimed to Israel!

23. What nation is there to whom the King of kings hath caused His righteousness to be heard?

24. Who is the righteous man who published to his nation the statutes of the Lord?

25. Proclaim ye to the nations the righteousness of the God of Israel, and His great salvation.

26. Kings and great men have gone up on the mountains to bear the glad tidings of His salvation.

SECTION 2.

- - - as all this law, which I set before you this day?

27. Great is the Lord, and righteous; great and righteous is His law.

28. The kings of the nations have said, How goodly is Sion! Peace, peace to Sion!

29. Messengers have gone up and set all this law before the king and the queen.

30. Harken ye to His law which I set before you and before all Israel this day.

31. Peace be to you and to all who proclaim the salvation of the Lord to all the nations.

TEXT II. SECTION 1.

And nation great who to statutes judgments righteous
 who ūmī gōy gādōl ashēr-lō kûqqīm ūmīshpātīm tsāddiqīm

22. Mah tobhu haquqqim v^ehammishpatim āsher
 hishmia Adonāy l^eYisrael

23. Mi goy āsher melekh hamm^elakhim hishmia
 tsidqatho lo

24. Mi hatstsaddiq āsher hishmia l^egoyo kuqqey
 Adonay

25. Hashmiu laggoyim tsidqath Ēlohey Yisrael vishuatho
 hagg^edolah

26. ālū m^elakhim ug^edolim al heharim l^ebhasser
 y^eshuatho

SECTION 2.

as all the law the this which I giving
 K^ekhōl hāththōrāh hāzzōth āsher ānōkhī nōthēn
 tofacesofyou the day?
 lifnēykhēm hāyyōm

27. Gadol v^etsaddiq Adonay g^edolah v^etsaddiqah
 thoratho

28. am^eru mal^ekhey haggoyim mah tobhah Tsiyyon.
 Shalom shalom l^eTsiyyon

29. M^ebhass^erim ālu v^enath^enu kol hattorah hazzoth
 lifney hammelekh v^ehammalkah

30. Shim^eu el toratho āsher anokhi nothen lifneykhem
 v^elifney khol Yisrael hayyom

31. Shalom lakhem ul^ekhol mashmiey y^eshuath Adonay
 l^ekhol haggoyim

TEXT III.

Blessed is the man that walketh not in the counsel of the ungodly.

32. Blessed is the good man who hath walked in the counsel of just counsellors.

33. For the Lord is a great God, and a great King above all gods.

34. Blessed are the righteous who are walking in the law of the God of Israel.

35. Walk ye in the statutes and judgments which the Lord hath proclaimed to you this day.

36. Blessed are ye that cause the law of the Lord to be heard by all nations.

37. They went up and preached to the nations the statutes which the Lord gave to you.

38. The kings who reign over the mountains of Edom walked in the counsel of the wicked.

39. Wherefore have they not published His goodness and His greatness to the kings of the nations?

40. The Lord the judge shall decide this day who is righteous and who is wicked.

41. Have not your kings counselled you to walk according to the statutes of the Lord?

42. The counsellors went up on the mountains to carry the glad tidings of salvation and peace.

TEXT III.

The blessings of the man who not walked in counsel of
 āshrey hāish āshēr lō hālākh bāātsāth
 wicked men.
 r^eshāym

32. Ashrey haish hattobh āsher halakh baātsath
 yōātsim tsaddiqim

33. Kī ēl gadol Adonay umelekh gadol al kol
 Ēlohim

34. Ashrey hatstsaddiqim hahol^ekhim b^ethorath Ēlohey
 Yisrael

35. L^ekhu b^eķuqqim ubh^emishpatim āsher hishmia
 Adonay lakhem hayyom

36. Ashreykhem hammashmūim thorath Adonay l^ekhoh
 haggoyim

37. ālu ubhiss^eru laggoyim haķuqqim āsher nathan
 Adonay lifneykhem

38. Hamm^elakhim hammol^ekhim al harey Edom hal^ekhu
 bhaātsath har^eshaym

39. Lammah lo hishmiu tobhatho ug^edulatho l^emal^ekhey
 haggoyim

40. Yishpōt Adonay hashshophet hayyom mi hatstsaddiq
 umi harasha

41. Hālo y^eātsukhem malkheykhem lālēkēth b^eķuqqey
 Adonay

42. ālū hayyoātsim al heharim l^ebhasser y^eshuah
 v^eshalom

TEXT IV.

Except the Lord keep the city, the watchman waketh but in vain.

43. He will not guard the nation that hath hearkened not to the statutes that He gave them.

44. Did not the king proclaim his law to the men who guard the great city?

45. If the kings will not keep the law of the Lord, He will not give the nations peace.

46. The watchmen were not wakeful, and the kings of the Amorites went up against the city.

47. Go ye up all of you to your city, and obey ye the statutes of your great King.

48. They will not go before the judges for justice, nor before the councillors for advice.

49. Blessed is the king who has good counsellors, and righteous judges throughout all his kingdom.

50. His spies have inspected the great city on the hill, for the guards were not wakeful.

51. The king and his councillors did not take heed to walk in the law of the Lord.

52. It is in vain for you to walk in the counsel of the wicked, for God will not hear vanity.

53. Watch ye and keep all this law, which the Lord hath not given to you for naught.

TEXT IV.

If Jehovah not shall guard city, vainly waked watcher.
Im - Adonay lō - yishmār - īr shāv shāqād shōmēr

43. Lo yishmōr haggoy āsher lo shāmā el haḳuqqim
āsher nathan lo

44. Hālo hishmia hammelekh toratho laānashim
hashshom^{er}rim hair haggdolah

45. Im hamm^{er}lakhim^{im} lo yishm^{er}ru thorath Adonay lo
yittēn shalom laggoyim

46. Hashshom^{er}rim lo shak^{du} umal^{er}khey haēmori ālu
al hair

47. ālū kul^{er}khem l^{er}khem v^{er}shim^u el ḳuqqey malk^{er}khem
haggadol

48. Lo yēl^{er}khu liphney hashshoph^{er}tim l^{er}mishpat v^{er}lo
liphney hayyoātsim l^{er}ētsah

49. Ash^{er}rey hammelekh āsher lo yoātsim tobbim
v^{er}shoph^{er}tim tsaddiqim b^{er}khol mamlakhto

50. Rig^{er}lu m^{er}raglaiv hair hagg^{er}dolah al hahar ki lo
shaq^{du} hashshom^{er}rim

51. Hammelekh v^{er}yoātsaiv lo sham^{er}ru lalekheth b^{er}thorath
Adonay

52. Shāv lakhem lalekheth baātsath r^{er}shāim ki shāv lo
yishma ēl

53. Shiq^{du} v^{er}shim^{er}ru eth kol hattorah^{er} hazzoth āsher
Adonay lo nathan lakhem lashshav

TEXT V.

Except the Lord build the house, they labour in vain that build it.

54. Why will not the king build a city on the hill, and large houses for its guards?

55. The Lord hath preserved the city, and its builders have not laboured in it in vain.

56. Those who have published His statutes and judgments amongst the nations have laboured in vain in your city.

57. The king hearkened not to his councillors, but gave the houses to the watchmen of the city.

58. The builders have laboured in your house daily, and the men of the city have watched in it.

59. Who will give peace to the city of Sion? Oh! for the salvation of Israel.

60. What have ye to do with peace? What peace is there for the wicked, who will not hearken to the law of the Lord?

61. Nay, but a king shall reign over Israel. And Samuel said, Is not the Lord your God your King?

62. Spake not the man to you, saying, Be watchful, and guard the house of the councillor?

63. Have not all his sons heard the rumour that messengers of peace have gone up to Sion?

64. Is it well with you, with your sons, and with your sons' sons? And they said, It is well.

TEXT V.

If Jehovah not ^{shall} build house, vainly laboured ^{builders} in it.
Im-Adonay lô- yîbhneĥ bhăyîth shāv ām^{el}û bhônāyv bō

54. Lammah lo yibhneh hammelekh ir al hahar ubotim
g^{ed}olim l^{eshom}*rayv

55. Adonay shamar hair v^{elo} am^{el}u shav bhonayv bo

56. Mashmiej kuqqayv umishpatayv baggoyim am^{el}u
shav b^{irkhem}

57. Lo shama hammelekh l^{eyoatsayv} v^{nathan} botim
l^{eshom}*rey hair

58. Habbonim am^{el}u yom yom b^{bheth}*khem v^{an}*shey
hair sham^{ru} bho

59. Mi yittēn shalom l^{ir} Tsiyyon. Mi yitten y^{shuath}
Yisrael

60. Mah lakhem ul^{shalom}. Mah hashshalom lar^{shaym}
āsher lo yishm^u l^{ethorath} Adonay

61. Lo ki melekh yimlokh al Yisrael vayyomer Sh^{muel}
hālo Adonay Ēloheykhem malk^{khem}

62. Hālo amar lakhem haish lemor shik^{du} v^{shim}*ru
bheith hayyoets

63. Hālo sham^u kol banayv hashsh^{muah} ki m^{bhass}*rey
shalom alu l^{Tsiyyon}

64. Hāshalom lakhem libh^{neykhem} v^{libh}*ney b^{neykhem}
vayyom^{ru} shalom

TEXT VI. SECTION 1.

And remember that thou wast a servant in the land of Egypt, -----

65. And the servants of the king went up to that land, and they builded a city for him upon the hill.

66. Why rememberedst thou not the days in which thou wast a bondman in the land of Egypt?

67. And the servants said to the builders, Be wakeful, and watch ye over the house of the queen.

68. What nation is there to whom He hath given a law so righteous as this which he hath published to-day?

69. Remember that the Lord hath preserved you in all the days of your bondage in Egypt.

70. His servants bore the glad tidings of salvation of the house of Israel throughout all lands.

71. And thou, O king, why hast thou not kept the statutes which God gave to Israel?

72. His righteousness is as the great mountains: He hath magnified His law.

73. Thou hast not laboured for naught in the house which the king builded for me on Mount Carmel.

74. And thou, Son of Adam, remember thou all this law, and publish it in that country.

75. Why didst thou not make mention to the king about the men who worked in his house?

TEXT VI. SECTION 1.

And re-
memberedst that servant wast in land Egypt,
V'zakhartā kī - ēbhēd hāyīthā b'ērēts Mitsrayīm

65. Vayyālu abh^odey hammelekh laarets hazzoth
vayyibhnu lo ir al hahar

66. Lammah lo zakharta hayyāmim āsher ebhed hayitha
b'erets Mitsrayim

67. Vayyomru haābhadim labbonim lemor shik^odu
al beyth hammalkah v'shim^oruhu

68. Mi goy āsher nathan lo thorah tsaddiqah kazzoth
āsher hishmia hayyom

69. Zikh^oru ki Adonay sh^omarkhem b'khol y^omey
ābhodathkem b'Mitsrayim

70. ābhadayv biss^oru y^oshuath beyth Yisrael b'khol
haaratsoth

71. V'attah hammelekh lammah lo shamarta haquqqim
āsher nathan Elohim l^oYisrael

72. Tsidqatho k^oharim g^odolim higdil toratho

73. Lo amalta lashshav babbayith āsher hammelekh
banah li al har hakkarmel

74. V'atthah bhen Adam z^okhor kol haththorah hazzoth
v'hashmiah baarets hazzoth

75. Lammah lo hizkarta el hammelekh eth haānashim
haomlira b'bheitho

SECTION 2.

--- and that the Lord thy God brought thee out thence.

76. The king will not give thee this land, because thou hast not observed his law.

77. Hast thou not heard that the bondmen builded great cities in the land of Egypt?

78. How righteous are all the statutes and judgments which Jehovah has given to the nation!

79. My servants remembered my righteous law in the day in which they came out of bondage.

80. He remembered not that all the builders in that city laboured in his house for two days.

81. Give the king thy judgments, O God, and thy righteousness unto the king's son.

82. Remember ye the Lord who brought you and your children forth from Egypt into this goodly land.

83. Dost thou not remember the city whither the king went and builded for himself a large house therein?

84. Remember thou the day when thou camest forth from that land, because the Lord thy God preserved thee.

85. When He led forth the Israelites from thence, He gave you the lands of the heathen.

86. Hath not the King of kings made known to you what is good, and what is the law of the Lord?

SECTION 2.

and brought out thee the Lord God, thy from there.
vāyyōtsiakhā Adonay Ēlōhēykhā mīshshām

76. Hammelekh lo yitten l'kha haarets hazzoth ki lo shamarta thoratho

77. Hālo shamata ki haābhadim banu ārim g^edoloth b^eerets Mitsraim

78. Mah tsaddiqim kol haḥuqqim v^ehammishpatim āsher nathan Adonay lifney haggoy

79. ābhaday zakh^eru thorathi hatstsaddiqah bayyom āsher yatsu mibbeyth ābhadim

80. Lo zakhar ki kol habbonim bair hazzoth am^elu b^ebheitho yomaim

81. Ēlohim mishpateykha l^emelekh tēn v^etsidqath^ekha l^ebhen melekh

82. Zikh^eru Adonay āsher hotsi eth^ekhem ubh^eneykhem Mimmitsraim el haarets hattobhah hazzoth

83. Hālo zakharta hair āsher halakh hammelekh sham ubhanah lo bhayith gadol bah .

84. Z^ekhor yom tseth^ekha mehaarets hazzoth ki Adonay Ēloheykha sh^emar^ekha

85. Kaāsher hotsi eth Yisrael mishsham v^enathan lakhem artsoth haggoyim

86. Hālo melekh hamm^elakhim hishmia lakhem mah tobh umah thorath Adonay

TEXT VII.

We saw certainly that the Lord was with thee.

87. And it shall be that when we go to that land we shall see the rulers of the mountain cities.

88. Will not the watchman go with us to see the city and the labourers therein?

89. And the seer said to the man, Peace be to thee, and to all who are with thee in thy house!

90. And it came to pass, that when Moses ascended that goodly mountain he assuredly saw this good land.

91. Thou wast with us, and thou rememberedst us in our servitude, in the land whence thou broughtest us out.

92. Have we not vigilantly watched in thy house, and carefully guarded all that is thine therein?

93. For we were bondmen in that land, and the Lord brought us out from thence, and our children with us.

94. How great is the peace that thou givest to those who walk before thee in righteousness!

95. When the Israelites shall go up from year to year to Jerusalem we shall assuredly see the prophet.

96. We have carefully observed the law of the Lord, and He hath given peace to us and to our children.

97. And the man went with his sons, and all the servants whom he had, to see the great city.

TEXT VII.

To see we saw that was the Lord with thee.
Rāō rāinū ki hāyāh Adonay immākḥ

87. V^ehayah kaāsher nelekh laarets hazzoth nireh
mal^ekhey hearim āsher al heharim

88. Hālo^ʿ yelekh hashshomer ittanū liroth hair
v^ehaom^elim bah

89. Vayyomer haroeh laish shalom l^ekha ul^ekhol āsher
imme^ekha b^ebheythakh

90. Vay^ehi baāloth Mosheh al bahar hattobh hazzeh
raoh raah haarets hattobhah hazzoth

91. Hayitha immanu uz^ekharthanu baābhodathenu
baarets āsher hotseythanu mishsham

92. Hālo shaqod shaqadnu b^ebheith^ekha v^eshamor
shamarnu eth kol āsher l^ekha bho

93. Ki hayinu ābhadim baarets hazzoth vayyotsienu
Adonay mishsham ubhaneynu ittanu

94. Mah gadol hashshalom āsher attah nothēn lahol^ekḥim
l^ephanekha bh^etsedeq

95. Ki yaālu bh^eney Yisrael Lirushalaim miyyamim
yamimah raoh nir^eeh eth hannabhi

96. Shamor shamarnu thorath Adonay v^enathan shalom
lanu ul^ebhaneynu

97. Vayyaal haish im bānayv v^ekol haābhadim asher lo
liroth hair hagg^edolah

TEXT VIII. SECTION 1.

Also I heard the voice of the Lord, saying, Whom shall I send, -----

98. And the seer said, Listen to the voice of the Lord, and let Israel go from before thee.

99. We have heard of the judgments of the king, and we will send builders every day to his city.

100. I will hearken to your voice, and I will send preachers of peace into your land.

101. Whom hast thou sent from the city, and what gavest thou to him, and what saidst thou to him?

102. I will keep all the statutes and judgments of my God, and I will not walk with wicked persons.

103. I will call to mind all the days of our bondage when we were in Egypt and toiled hard there.

104. The kings have listened to the voice of evil councillors, and have sent spies to-day into our cities.

105. Art not thou his servant? why hast thou not observed the statutes of thy God?

106. In vain has he proclaimed the law of the Lord: the nations hearkened not to the preachers.

107. When the Lord brought you forth out of Egypt, the fame thereof was heard in all lands.

108. The Lord sent thunders from Mount Sinai on the day when he delivered his law to Moses.

TEXT VIII. SECTION 1.

shall I send whom my Lord voice the I heard

- וְאֶשְׁמַע אֶת-קוֹל אֲדֹנָי אֲמַר אֶת-מִי אֶשְׁלַח
 98 וַיֹּאמֶר הִרְאֵהוּ שָׁמַע לְקוֹל אֲדֹנָי וְשִׁלַּח יִשְׂרָאֵל
 מִלְּפָנָיו
 99 שָׁמַעְנוּ לְמִשְׁפָּטֵי הַמֶּלֶךְ וְנִשְׁלַח יוֹם יוֹם בָּנִים
 לְעִירוֹ
 100 אֶשְׁמַע לְקִלְכֶּם וְאֶשְׁלַח מִשְׁמִיעֵי שְׁלוֹם אֶל אֲרָצְכֶם
 101 אֶת-מִי שִׁלַּחְתָּ מִדְּעִיר וּמֵה נָתַתָּ לוֹ וּמֵה אִמְרַת
 אֱלֹהֵי
 102 אֶשְׁמֹר כָּל חֲקֵי אֱלֹהֵי וּמִשְׁפָּטָיו וְלֹא אֵלֶּךְ עִם
 רְשָׁעִים
 103 אֲזֹכֵר כָּל יְמֵי עֲבֹדָתִנוּ כַּאֲשֶׁר הָיִינוּ בְּמִצְרַיִם וְעַבְד
 עֲבָדְנוּ שָׁם
 104 הַמֶּלְכִּים שָׁמַעוּ לְקוֹל יַעֲצִי רְשָׁעִים וְשִׁלְחוּ הַיּוֹם
 מִרְגָּלִים אֶל עָרֵינוּ
 105 הֲלֹא אַתָּה עֲבָדוֹ לָמָּה לֹא שָׁמַרְתָּ חֲקֵי אֱלֹהֶיהָ
 106 לִשְׁוֹא הַשָּׁמִיעַ תוֹרַת יי: הַגּוֹיִם לֹא שָׁמַעוּ לְמִבְשָׁרִים
 107 בְּהוֹצִיאָכֶם יי מֵאֶרֶץ מִצְרַיִם הַקּוֹל נִשְׁמַע בְּכָל
 הָאָרְצוֹת
 108 וַיִּשְׁלַח יי קוֹלוֹת מִדֶּהר סִינִי בַיּוֹם אֲשֶׁר נָתַן תּוֹרָתוֹ
 אֶל מֹשֶׁה

SECTION 2.

---and who will go for us? Then said I, Here am I, send me!

109. Remember me, O my master! and preserve me, and take me out of the city to my own country.

110. And the spies said, What shall we say to the king of that country to which we are going?

111. Behold, I have set my righteous servant as a watchman on the tower on Mount Sion.

112. What said Samuel to the wicked king who kept not the charge of the Lord his God?

113. Why have not thy servants gone up from year to year to worship God in His house?

114. What man is he whose sons have built him a house like a palace in this city?

115. Peace be to the house which thou hast built; thy servants have not laboured in vain in it.

116. And the guards said, Behold us! send us! we will go to the city of Magdala.

117. Aforetime, when Pharaoh would not let the children of Israel go, did not the Lord lead us forth from Egypt?

118. Let us listen to His voice and the Lord will remember us in the house of bondage.

119. Behold, He gave peace in all the days of Solomon, who built the house of God in our city.

SECTION 2.

send me behold me and I said for us shall go and who

וְמִי יֵלֶךְ לָנוּ וְאָמַר הִנְנִי שְׁלַחְנִי

וְזָכְרָנִי וְאֶדְנִי וְשִׁמְרָנִי וְהִבִּיאֲנִי מִדְּעִיר לְאַרְצִי 109

וַיֹּאמְרוּ הַמִּצְרָגִלִּים מָה נֹאמַר אֶל מֶלֶךְ הָאָרֶץ אֲשֶׁר 110

נֵלֶכְךָ אֵלֶיךָ

הִנֵּה אֲנֹכִי שִׁמְתִּי עַבְדִּי הַצַּדִּיק לְשִׁמֹּר עַל מִגְדָּל 111

הָרַ צִיּוֹן

מָה אָמַר שְׁמוּאֵל לְמֶלֶךְ הָרָשָׁע אֲשֶׁר לֹא שָׁמַר 112

מִשְׁמֶרֶת יְיָ אֱלֹהָיו

לָמָּה לֹא עָלוּ עַבְדֶּיךָ מִיָּמִים וְיָמִימָה לַעֲבֹד אֶת 113

אֱלֹהִים בְּבֵיתוֹ

מִי הָאִישׁ אֲשֶׁר בָּנִיו בָּנוּ לוֹ בֵּית כְּבֵית הַמֶּלֶךְ 114

בְּעִיר הַזֹּאת

שְׁלוֹם לְבֵיתָהּ אֲשֶׁר בְּגִירָתָהּ עַבְדֶּיךָ לֹא עָמְלוּ 115

שְׁוֹא בֹו

וַיֹּאמְרוּ הַשֹּׁמְרִים הֲנֵנוּ שְׁלַחְנוּ אֶנְחָנוּ נֵלֶכְךָ לְעִיר 116

מִגְדָּלָא

לְפָנִים כַּאֲשֶׁר פָּרַעַה לֹא שְׁלַח אֶת בָּנֵי יִשְׂרָאֵל 117

הֲלֹא יְיָ הוֹצִיאָנוּ מִמִּצְרַיִם

נִשְׁמַע לְקוֹלוֹ וְאֶדְנִי יִזְכְּרָנוּ בְּבֵית עַבְדִּים 118

הִנֵּה נָתַן שְׁלוֹם בְּכָל יְמֵי שְׁלֹמֹה אֲשֶׁר בָּנָה בֵּית 119

אֵל בְּעִירָנוּ

TEXT IX. SECTION 1.

And there arose not a prophet since in Israel-----

120. When the Lord shall raise up to you a great prophet, listen ye to his voice.

121. The prophets arose and went up to Mount Sion to see the grandees of the city.

122. Will not the Lord raise up a prophet among the children of Israel, who will make mention of His law to us?

123. The king remembered us not in the day in which we went to see the sons of the prophet.

124. And the men arose and ascended the mountains, and went every man to his own house.

125. Heard they not the voice of the prophet, saying, Arise ye from this city, and go ye to Mount Carmel?

126. Preserve thou me, O my God, from them that rise up against me; cast out the wicked that they rise not again.

127. And the man said, moreover, to his son, Arise, let us go home to our city with the sons of the prophet.

128. Did not the Lord send unto you a great prophet while ye were still in the land of bondage?

129. If your children serve the gods of the Gentiles, He will not henceforth grant unto you peace.

130. The wicked men of the city rose up and went to the house of the king while it was yet day.

TEXT IX. SECTION 1.

in Israel since prophet arose and not

וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל

120 כִּי יָקִים יי לָכֶם נָבִיא גָדוֹל שְׁמָעוּ לְקוֹלוֹ

121 קָמוּ הַנְּבִיאִים וְעָלוּ לְהִירֹץ צִיּוֹן לְרֹאוֹת גְּדוּלֵי הָעִיר

122 הֲלֹא יָקִים אֲדֹנִי לִבְנֵי יִשְׂרָאֵל נָבִיא אֲשֶׁר יִזְכִּיר
תּוֹרָתוֹ לָנוּ123 לֹא זָכְרָנוּ הַמֶּלֶךְ בַּיּוֹם אֲשֶׁר הִלְכָנוּ לְרֹאוֹת בְּנֵי
הַנְּבִיא124 וַיָּקֻמוּ הָאֲנָשִׁים וַיַּעֲלוּ עַל הַהָרִים וַיִּלְכּוּ אִישׁ אִישׁ
לְבֵיתוֹ125 הֲלֹא שְׁמָעוּ אֶת קוֹל הַנְּבִיא לֵאמֹר קוּמוּ צֵאוּ מִן
הָעִיר הַזֹּאת וּלְכוּ אֶל הַר הַבְּרָמָל126 שְׁמַרְנִי אֱלֹהֵי מִן הַקָּמִים עָלַי שְׁלַח אֶת הָרָשָׁעִים
מִן־יְקוֹמֹן127 וַיֵּאמֶר עוֹד הָאִישׁ אֶל בָּנוּ קוּם גִּלְדָּה לְעִירָנוּ אֶל
בֵּיתָנוּ עִם בְּנֵי הַנְּבִיא128 הֲלֹא שְׁלַח יי נָבִיא גָדוֹל אֲלֵיכֶם בְּהִיוֹתְכֶם עוֹד
בְּאֶרֶץ עֲבָדִים129 אִם יַעֲבֹדוּ בְנֵיכֶם אֱלֹהֵי הַגּוֹיִם לֹא יִתֵּן עוֹד לָכֶם
שָׁלוֹם130 אֲנָשֵׁי הָעִיר הָרָשָׁעִים קָמוּ וְעָלוּ לְבֵית הַמֶּלֶךְ בְּעוֹד
יוֹם

SECTION 2.

- - - like unto Moses, whom the Lord knew face to face.

131. Hath not the Lord established his servant Moses as a prophet and a judge over us?

132. And Moses said to Pharaoh, We know not with what we shall serve the Lord in this land.

133. Didst thou not know the man whom the king sent this day to the house of the prophet?

134. And Pharaoh let all the children of Israel go from Egypt, and Moses and Aaron saw his face no more.

135. And it came to pass, that all who knew the law of the Lord went up to the house of God which was on the hill of Sion.

136. We have seen the king face to face, and we have given him this counsel.

137. The wicked knew not thy law, and they have not remembered thy righteous judgments.

138. And the men of the city said, We have been wicked, and the Lord our God will not protect us.

139. The Lord will save us, and we will make known to all nations the salvation of our God.

140. Publish ye the law of the Lord to all lands; make known his salvation to all nations.

141. And it fell upon a day that the prophet saw the king as he went forth from the city of David.

SECTION 2.

faces to faces he knew him who like Moses

כַּמֹּשֶׁה אֲשֶׁר יָדָעוּ יי פָּנִים אֶל פָּנִים

131 הָלֹא נָתַן יי אֶת עֲבֹדוֹ מֹשֶׁה לְנָבִיא וּלְשֹׁפֵט עָלֵינוּ

132 וַיֹּאמֶר מֹשֶׁה אֶל פְּרָעָה לֹא גִדַּע מָה נַעֲבֹד אֶת יי
בְּאֶרֶץ הַלֵּוִי

133 הָלֹא יָדַעְתָּ אֶת הָאִישׁ אֲשֶׁר שָׁלַח הַמֶּלֶךְ הַיּוֹם
אֶל בֵּית הַנָּבִיא

134 וַיִּשְׁלַח פְּרָעָה אֶת כָּל בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וּמֹשֶׁה
וְאַהֲרֹן לֹא רָאוּ פָנָיו עוֹד

135 וַיְהִי כִּי כָל יֹדְעֵי תוֹרַת יי עָלוּ אֶל בֵּית אֱלֹהֵי אֲשֶׁר
עַל הַר צִיּוֹן

136 רָאוּנוּ הַמֶּלֶךְ פָּנִים אֶל פָּנִים וְנָתַנוּ לוֹ הָעֵצָה
הַזֹּאת

137 הָרָשָׁעִים לֹא יָדָעוּ תוֹרָתָהּ וְלֹא זָכְרוּ מִשְׁפָּטֶיהָ
הַצְדִּיקִים

138 וַיֹּאמְרוּ אֲנָשֵׁי הָעִיר הָרָשָׁעִים וַיִּי אֱלֹהֵינוּ לֹא
יִשְׁמְרֵנוּ

139 יוֹשִׁיעֵנו אֲדֹנָי וְנוֹדִיעַ בְּכָל הַגּוֹיִם יִשְׁוַעַת אֱלֹהֵינוּ

140 הַשְׁמִיעוּ תוֹרַת יי לְכָל הָאֲרָצוֹת וְהוֹדִיעוּ יִשְׁוַעַתוֹ
בְּכָל הַגּוֹיִם

141 וַיְהִי הַיּוֹם וַתִּנָּבֵיא רָאָה הַמֶּלֶךְ בְּצִאתוֹ מֵעִיר דָּוִד

TEXT X. SECTION 1.

How long will this people provoke me? and how long will it be -----

142. Have not this people whom he brought out of the land of bondage provoked the Lord daily?

143. Let us beware of him, and obey his voice, for we certainly know that God is with him.

144. How long shall my servants labour for nought in thy house from year to year?

145. And the people hearkened not to the voice of Moses, and they despised the counsel of the Lord.

146. The wicked have provoked the Lord, saying, Who seeth us, and who knoweth our counsel?

147. Hath not the prophet made known that there shall be no peace to those who provoke the Lord?

148. This shall be to you a day to be observed by you, and by your wives and children in this land.

149. And the man said to the counsellors, Here am I! send me to the house of the judge.

150. Knowest thou not that the Lord has given thee cities which thou didst not build in the kingdom of Canaan?

151. Knoweth not thy king that I the Lord give peace to the nations that keep my law?

152. They rose up from thence to announce peace, and to make known the statutes of the Lord to all nations.

TEXT X. SECTION 1.

and how long this people will provoke me till when

עַד-אַנְהָ יִנְאַצְנִי הָעָם הַזֶּה — וְעַד-אַנְהָ

הֲלֹא נֶאֱפָץ הָעָם הַזֶּה יוֹם יוֹם אֶת יְיָ אֲשֶׁר הוֹצִיאֹו
מֵאֶרֶץ עֲבָדִים 142

נִשְׁמַר מִפְּנֵיו וְנִשְׁמַע לְקוֹלוֹ כִּי יָדַע יַדְעֵנוּ כִּי
אֱלֹהִים עִמּוֹ 143

עַד אָנֹכָה יַעֲמָלוּ עֲבָדֵי מֵימִים יְמִימָה בְּבֵיתָהּ לְשֹׂא
וְלֹא שָׁמַע הָעָם לְקוֹל מֹשֶׁה וַעֲצָת יְיָ נֶאֱצָו 144

הָרָשָׁעִים נֶאֱצָו אֶת אֲדֹנֵי לֵאמֹר מִי רָאֵנוּ וּמִי יָדַע
עֲצָתָנוּ 145

הֲלֹא הוֹדִיעַ הַנְּבִיא לֵאמֹר שְׁלוֹם לֹא יִהְיֶה לְכָל
אִישׁ אֲשֶׁר נֶאֱפָץ אֶת יְיָ 146

הַיּוֹם הַזֶּה יִדְּוֶה לְמִשְׁמֶרֶת לָכֶם וְלִנְשִׁיכֶם וְלִבְנִיכֶם
בְּאֶרֶץ הַזֹּאת 147

וַיֹּאמֶר הָאִישׁ לִיַּעֲצִים הַנִּנִּי שְׁלַחוּנִי לְבֵית הַשֹּׁפֵט 148

הֲלֹא יָדַעְתָּ כִּי נָתַן לָהּ יְיָ בְּמַמְלַכְתָּהּ כָּנָעַן עָרִים
אֲשֶׁר לֹא בְנִיתָ 149

הֲלֹא יָדַע מֶלֶכָהּ כִּי אָנִי אֲדֹנֵי נָתַן שְׁלוֹם לַגּוֹיִם
הַשְּׂמֵרִים אֶת תּוֹרָתִי 150

קָמוּ וַיִּלְכוּ מִשָּׁם לְבָשָׂר שְׁלוֹם וּלְהוֹדִיעַ חֲקֵי יְיָ
לְכָל הַגּוֹיִם 151

SECTION 2.

- - - ere they believe me, for all the signs which I have shewed among them?

153. Come ye, see all the signs which I have wrought among you, and believe ye in me.

154. How great were the signs which the Lord wrought among us, in bringing us out of the land of bondmen!

155. Will not the Lord grant peace and truth to his people in the land which He giveth to them?

156. And he said, I have appointed my son to be king over Israel; and they said, Amen! the Lord say so too.

157. And it came to pass that Saul prophesied; and all who knew him said, Is Saul also among the prophets?

158. The guards of the city sent his sons away from thence, because they had provoked the king.

159. If they will not believe thee, they will believe in all the signs which the Lord will make.

160. All nations have said, What meaneth this great sign which the Lord hath made?

161. Am I thy son's keeper? How long wilt thou provoke me by sending thy servants to follow me?

162. What man is he that judgeth righteous judgment? Peace be to him, and to all his house!

163. And the king's sons said to the recorder, Build thyself an house in this city before finishing the palace.

SECTION 2.

in midst of it I made which signs for all in me will believe

- יִאֲמִינוּ בִּי לְכָל הָאוֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ
 153 לָכֵן רְאוּ כָּל הָאוֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבְּכֶם
 וְהִאֲמִינוּ בִּי
 154 מִה גָּדְלוֹ הָאוֹתוֹת אֲשֶׁר עָשָׂה יְיָ בְּקִרְבֵּנוּ בְּהוֹצִיאֵנוּ
 מֵאֶרֶץ עֲבָדִים
 155 הֲלֹא יָתֵן יְיָ שְׁלוֹם וְאַמֶּת לְעַמּוֹ בְּאֶרֶץ אֲשֶׁר הוּא
 נֹתֵן לָהֶם
 156 וַיֹּאמֶר שְׁמַתִּי אֶת בְּנֵי לֵהִיּוֹת מִלֶּךָ עַל יִשְׂרָאֵל
 וַיֹּאמְרוּ אָמֵן כֵּן יֹאמַר יְיָ
 157 וַיְהִי כִּי נִבְּא שְׁאוּל וַיֹּאמֶר כָּל יוֹדְעוֹ הֲגַם שְׁאוּל
 בְּנָבִיאִים
 158 שְׁמִרִי הָעִיר שְׁלַחוּ אֶת בְּנֵי מִשָּׁם כִּי נִאֲצוּ אֶת הַמֶּלֶךְ
 159 אִם לֹא יִאֲמִינוּ בָּהּ וְהִאֲמִינוּ לְכָל הָאוֹתוֹת אֲשֶׁר
 יַעֲשֶׂה אֱדֹנָי
 160 אָמְרוּ כָּל הַגּוֹיִם מִה הָאוֹת הַגְּדֹלָה הַזֹּאת אֲשֶׁר
 עָשָׂה אֱדֹנָי
 161 הַשֹּׁמֵר בְּנָה אֶלְכִּי עַד אָנֹכָה תִּנְאָצְנִי בְּשִׁלְחֹה עֲבָדֶיהָ
 לְרַגְלִי
 162 מִי הָאִישׁ הַשֹּׁפֵט מִשְׁפָּט צָדֵק שְׁלוֹם לוֹ וּלְכָל בֵּיתוֹ
 163 וַיֹּאמְרוּ בְּנֵי הַמֶּלֶךְ לַמְּזֻפֵּיר בְּנָה לָהּ בֵּית בָּעִיר
 הַזֹּאת לִפְנֵי כָלוֹת בֵּית הַמֶּלֶךְ

TEXT XI.

And there was not among the children of Israel a goodlier person than he.

164. I have heard that there is not a more righteous man than he among the sons of the prophets.

165. There is not one who knoweth not that Saul is the goodliest man among all the people.

166. Is there none that believeth in the Lord among all the people for all the signs that we have seen?

167. There is not a city in all the kingdom of Canaan which the Lord will not deliver unto us.

168. At the time when there was no king over our people He sent us Saul to reign over us.

169. Am not I the Lord a just God and a Saviour? for I am God, and there is none else.

170. I have nothing in my house, and none of my servants have seen thy son, and he is not in this town.

171. Behold, the Lord hath given us Saul the son of Kish, a goodly man, and hath caused him to reign over us.

172. Wherefore did the judges and the councillors listen to the false report concerning the good queen?

173. In all the kingdom and in all the land we have made known that there is no god like our God.

174. Of old, when we were in Egypt, and when we had no protector, the Lord led us forth from thence.

TEXT XI.

from him goodlier

from sons man and there was not

וַאִין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ

164 שְׁמַעְתִּי כִּי אִין אִישׁ צָדִיק מִמֶּנּוּ בְּבָנֵי הַנְּבִיאִים

165 אִין אִישׁ אֲשֶׁר לֹא יָדַע כִּי שְׂאוּל אִישׁ טוֹב מִכָּל
הָעָם166 הָאִין אִישׁ מִכָּל הָעָם אֲשֶׁר יֶאֱמִין בִּי לְכָל
הָאוֹתוֹת אֲשֶׁר רָאִינוּ167 אִין עִיר בְּכָל מַמְלָכָה כְּנַעַן אֲשֶׁר לֹא יִהְיֶה יִי
לְפָנֵינוּ168 בְּיוֹם אֲשֶׁר לֹא הָיָה מֶלֶךְ עַל עַמִּנוּ שָׁלַח לָנוּ
שְׂאוּל לְמֶלֶךְ עָלֵינוּ169 הֲלֹא אָנֹכִי יִי אֵל צָדִיק וּמוֹשִׁיעַ כִּי אָנֹכִי אֵל וַאִין
עוֹד170 אִין לִי כָל בְּבִיתִי וַאִין אִישׁ מַעֲבָדִי אֲשֶׁר רָאָה
בְּנֶה וַאִינָנוּ בְּעִיר הַזֹּאת171 הִנֵּה אֲדֹנִי נָתַן לָנוּ אֶת שְׂאוּל בְּדָקִישׁ אִישׁ טוֹב
וְהַמְלִיכֵנוּ עָלֵינוּ172 לָמָּה שָׁמְעוּ הַשֹּׁפְטִים וְהַיְעָצִים לִשְׁמַע שׁוֹאֵל עַל
דָּבָר הַמְּלָכָה הַטֹּבָה173 הוֹדַעְנוּ בְּכָל הַמַּמְלָכָה וּבְכָל הָאָרֶץ כִּי אִין אֱלֹהִים
כְּאֱלֹהֵינוּ174 לְפָנִים כְּאֲשֶׁר הָיִינוּ בְּמִצְרַיִם וַאִין שָׁמַר אֶתְנוּ יִי
הוֹצִיאָנוּ מִשָּׁם

TEXT XII. SECTION 1.

And the children of Israel did according to the word of Moses.

175. We have not done according to the statutes and judgments of God who brought us up from Egypt.

176. I have seen all the works of the king which he hath made throughout the whole of the land.

177. What were the words which the guards of the city spake unto him in his going forth from thence?

178. Behold, he has not hearkened to the words which the prophets spake unto the sons of Israel.

179. We have not acted according to all the righteous law which Moses proclaimed to us on Mount Sinai.

180. For this fellow, whose servants thou didst guard in the wilderness, is such a son of Belial that a man cannot speak to him.

181. The kings of the earth knew not that our God spake to Moses face to face.

182. Rise ye, go to the city, and tell this word to the sons of the prophets.

183. Why have not my people Israel believed in all the words which my prophets have spoken to them?

184. We know that the men who talked with the spies have provoked the king from speaking to him.

185. Did not thy servants say, that they saw the man talking with the spies in his house?

TEXT XII. SECTION 1.

according to the word did and the sons

ובני ישראל עשו כדבר משה

175 לא עשינו ככל חקי ומשפטי אלהים אשר הוציאנו
ממצרים

176 ראיתי כל מעשי המלך אשר עשה בכל הארץ

177 מה הדברים אשר דברו אליו שמרי העיר בצאתו
משם

178 הנה לא שמע הדברים אשר דברו הנביאים אל
בני ישראל

179 לא עשינו ככל התורה הצדיקה אשר השמיע
משה לנו על הר סיני

180 כי זה האיש אשר שמרת את עבדיו במדבר הוא
בן בליעל מדבר אליו

181 לא ידעו מלכי הארץ כי אלהינו דבר עם משה
פנים אל פנים

182 קומו לנו אל העיר ואמרו את הדבר הזה לבני
הנביאים

183 למה לא האמין עמי ישראל לכל הדברים אשר
דברו נביאי אליו

184 ידענו כי האנשים המדברים עם המרגלים נאצו
את המלך מדבר אליו

185 הלא אמרו עבדיה לאמר ראינו האיש מדבר עם
המרגלים בביתו

SECTION 2.

And they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment.

186. Has not the Lord brought out you and your sons, with raiment, and with gold and silver?

187. We asked the man, saying, Who gave thee the garments which we see in thine house?

188. And it came to pass, that in the days when we were in the wilderness we saw the great signs which the Lord wrought.

189. And his servants said, If the prophet had bid thee do some great thing, wouldst thou not have done it?

TEXT XIII. SECTION 1.

What is man, that thou art mindful of him? - - - -

190. Wilt thou not remember the word which the man spake to the prophet in the wilderness?

191. Thou shalt keep the gold and silver in thine house, and thou shalt send the men from thence.

192. If ye will not hearken to the law of the Lord, He will not protect thee and thy children, nor will he give thee peace.

193. Remember ye to give to the sons of the prophets on Mount Carmel gold, silver, and garments.

194. Wilt thou not walk in the law of the Lord, as thou walkedst in the days when thou wast a bondman in Egypt?

SECTION 2.

- garments and gold and silver jewels asked
 וַיִּשְׁאַלּוּ מִמַּצָּרִים כָּלִי כֶסֶף וְכָלִי זָהָב וְשִׁמְלוֹת
 186 הָלֹא יִי הוֹצִיא אֶתְכֶם וּבְנֵיכֶם בְּשִׁמְלוֹת בְּכֶסֶף
 וּבְזָהָב
 187 וַיִּשְׁאַל אֶת הָאִישׁ לֵאמֹר מִי נָתַן לָךְ הַשִּׁמְלוֹת
 אֲשֶׁר רָאִים אֲנִיךְנוּ בְּבֵיתְךָ
 188 וַיְהִי בַּיָּמִים אֲשֶׁר הָיִינוּ בַּמִּדְבָּר רָאִינוּ הָאוֹתוֹת
 הַגְּדֹלוֹת אֲשֶׁר עָשָׂה אֱלֹהֵינוּ
 189 וַיֹּאמְרוּ עַבְדֵּינוּ דָּבָר גָּדוֹל הִנֵּבִיא דְּבַר אֱלֹהֵי הָלֹא
 תַעֲשֶׂה

TEXT XIII. SECTION 1.

- thou wilt remember him that man what
 מָה אָנוֹשׁ כִּי תִזְכְּרֵנוּ
 190 הָלֹא תִזְכֹּר הַדָּבָר אֲשֶׁר דִּבֶּר הָאִישׁ לְנָבִיא בַּמִּדְבָּר
 191 תִּשְׁמַר הַזָּהָב וְהַכֶּסֶף בְּבֵיתְךָ וּתְשַׁלַּח הָאֲנָשִׁים
 מִשָּׁם
 192 אִם לֹא תִשְׁמְעוּ לְתוֹרַת יְיָ לֹא יִשְׁמַר אֶתְךָ וּבָנֶיךָ
 וְלֹא יִתֵּן לָךְ שָׁלוֹם
 193 זָכְרוּ לִתְּת לְבָנֵי הַנְּבִיאִים אֲשֶׁר עַל הַר הַכְּרִמָּל
 זָהָב וְכֶסֶף וְשִׁמְלוֹת
 194 הָלֹא תִלֵּךְ בְּתוֹרַת יְיָ כֹּאֲשֶׁר הִלַּכְתָּ בַּיָּמִים אֲשֶׁר
 עַבַדְתָּ בַּמַּצָּרִים

SECTION 2.

- - - and the son of man, that thou visitest him ?

195. And to Adam He said, Behold I am giving thee this good land to dress it and to keep it.

196. Thou shalt not visit the city ; and thou shalt not hearken to the voice of the man that keepeth not the law.

197. When thou hast visited the king in the city, wilt thou not visit me in my house ?

198. And the king said, Go from me ; take heed to thyself, thou shalt see my face no more.

199. Thou shalt not serve the wicked king who obeyeth not my statutes and judgments.

200. The king visits our city, to see the men who remember the word of the Lord to do it.

201. If he will not remember the words of the messenger the king will not visit him.

202. And he said to the sons of the prophet, Go with us ; and they went with him into his house.

203. Know ye the statutes of our God, which the kings and judges of the earth have not known.

204. How excellent are the words of the prophet who declares salvation to the sons of Israel !

205. Wilt thou not remember my son, and visit him, when thou goest to ask about the land ?

SECTION 2.

thou shalt visit him that of Adam . son

ובן אדם כי תפקדנו

195 וְלָאָדָם אָמַר הִנֵּה אֲנִי נֹתֵן לְךָ הָאָדָמָה הַטּוֹבָה

הַזֹּאת לְעִבְדָּהּ וּלְשִׁמְרָהּ

196 לֹא תִפְקֹד אֶת הָעֵיר וְלֹא תִשְׁמַע לְקוֹל הָאִישׁ

אֲשֶׁר אֵינְנוּ שֹׁמְרֵי הַתּוֹרָה

197 אִם פָּקַדְתָּ אֶת הַמֶּלֶךְ בְּעִיר הַלֹּא תִפְקְדֵנִי בְּבֵיתִי

198 וַיֹּאמֶר הַמֶּלֶךְ לֵךְ מֵעַלִי הַשֹּׁמֵר לְךָ לְרֹאוֹת פָּנַי

עוֹד

199 לֹא תַעֲבֹד אֶת הַמֶּלֶךְ הָרָשָׁע אֲשֶׁר לֹא שָׁמַע

לְחֻקֵּי וּלְמִשְׁפָּטַי

200 הַמֶּלֶךְ פָּקַד עֵירֵנוּ לְרֹאוֹת הָאֲנָשִׁים הַזִּכְרִים דְּבַר

יִי לַעֲשׂוֹתוֹ

201 אִם לֹא יִזְכֹּר דְּבָרֵי הַשְּׁלִיחַ הַמֶּלֶךְ לֹא יִפְקְדֵנוּ

202 וַיֹּאמֶר לְבָנֵי הַנְּבִיא לָכֵן אֲתָנוּ וַיֵּלְכוּ לְבֵיתוֹ

203 דָּעוּ אֶת חֻקֵּי אֱלֹהֵינוּ אֲשֶׁר לֹא יָדְעוּ מַלְכִי וְשִׁפְטֵי

הָאָרֶץ

204 מִדָּה טוֹבָה דְּבָרֵי הַנְּבִיא הַמְּשֻׁמֵּיעַ יִשְׁוָעָה לְבָנֵי

יִשְׂרָאֵל

205 הֲלֹא תִזְכֹּר אֶת בְּנֵי לְפָקְדוֹ בַּיּוֹם לְכַתְּתָהּ לְשֹׂאוֹל

עַל דְּבַר הָאָדָמָה

TEXT XIV.

And before he came near to them, they conspired against him to slay him.

206. Before thou nearest the city thou shalt enquire for the house of the sons of the prophets.

207. Take heed to thyself, for behold the sons of Jacob have conspired against thee to put thee to death.

208. And it was so, that when the messengers drew near he gave them money, and they went to their own houses.

209. And the prophet said to the king, Thou shalt not put the men to death, for they are righteous.

210. Did not the great men of this land conspire to put him and his sons to death?

211. Before we neared Mount Sion we prayed for the peace of the children of Israel.

212. If ye will not watchfully guard gold and silver the king will put you to death.

213. Before the great men drew near to slay them, the seer brought them out from the city.

214. The men earnestly entreated us to let them go to see their sons and daughters in Bethel.

215. Remember ye that the prophet said to you, Ye shall serve the Lord in this land.

216. Remember ye the Sabbath-day, to observe it in the land which I give unto you and to your children.

TEXT XIV.

- to kill him they conspired them he will near and before
 וּבְטָרָם יִקְרַב אֲלֵיהֶם וַיִּתְנַבְּלוּ אֹתוֹ לְהַמִּיתוֹ
- 206 בְּטָרָם תִּקְרַב אֶל הָעִיר תִּשְׂאֵל לְבֵית בְּנֵי הַנְּבִיאִים
- 207 הַשֹּׁמֵר לָהּ כִּי הִנֵּה בְנֵי יַעֲקֹב הִתְנַבְּלוּ אֹתָהּ לְהַמִּיתָהּ
- 208 וַיְהִי בִקְרֹב הַמִּבְשָׁרִים נָתַן לָהֶם כֶּסֶף וַיֵּלְכוּ לְבִתְיָהֶם
- 209 וַיֹּאמֶר הַנְּבִיא אֶל הַמֶּלֶךְ לֹא תָמִית הָאֲנָשִׁים כִּי צַדִּיקִים הֵמָּה
- 210 חֲלָא הִתְנַבְּלוּ גְדוּלֵי הָאָרֶץ הַזֹּאת לְהַמִּית אֹתוֹ וְאֵת בְּנָיו
- 211 בְּטָרָם נִקְרַב אֶל הָר צִיּוֹן שְׂאֵלְנוּ אֵת בְּנֵי יִשְׂרָאֵל לְשָׁלוֹם
- 212 אִם לֹא שָׁמַר תִּשְׁמְרוּ הַזֹּהֵב וְהַכֶּסֶף יְמִיתְכֶם הַמֶּלֶךְ
- 213 בְּטָרָם יִקְרְבוּ הַגְּדֹלִים לְהַמִּיתָם הַנְּבִיא הוֹצִיאָם מִדָּהָעִיר
- 214 שָׁאֵל שְׂאֵלוֹנוּ הָאֲנָשִׁים לְשִׁלְחָם לִרְאוֹת בְּנֵיהֶם וּבְנֹתֵיהֶם בְּבֵית אֵל
- 215 זָכְרוּ כִי הַנְּבִיא אָמַר לָכֶם בָּאָרֶץ הַזֹּאת תַּעֲבֹדוּ אֵת יי
- 216 זָכְרוּ אֵת יוֹם הַשַּׁבָּת לְשִׁמְרוֹ בָּאָרֶץ אֲשֶׁר אֲנִי נָתַן לָכֶם וּלְבָנֵיכֶם

TEXT XV.

Go, return into Egypt: for all the men are dead which sought thy life.

217. Go ye, return to Ziklag: for the men of this city seek your lives.

218. All the wicked men who have conspired against thee and sought thy life are returned home.

219. If thou seek the Lord from thence with all thy soul, He will preserve thee in the land whither thou returnest.

220. After all the children of Israel have gone forth into the wilderness, thou shalt not cause the people to return.

221. And he said to Elijah, There is no nation or kingdom whither my lord hath not sent to seek thee.

222. When Balaam saw all Israel he said, May my soul die the death of the righteous!

223. And it shall be in that day that the Lord shall be to you a God, and ye shall be to him a people.

224. And it was so, that the guards sent the man to the house in which they kept those who were appointed to death.

225. And now, O God of Israel, let thy word I pray thee be verified which thou spakest to thy servant David.

226. Hath not the king established judges, to condemn the wicked and to justify the righteous?

227. Come ye, let us return to our own land: for the man is dead who sought our lives.

TEXT XV.

- who sought they have died return go
לֵךְ שָׁב מִצָּרִים כִּי מָתוּ כָּל הָאֲנָשִׁים הַמְּבַקְשִׁים
אֶת נַפְשָׁהּ
217 לָכוּ שׁוּבוּ לְצַקְלָג כִּי אָנָּשִׁי הָעִיר הַזֹּאת מְבַקְשִׁים
אֶת נַפְשָׁכֶם
218 כָּל הָרָשָׁעִים אֲשֶׁר הִתְנַכְּלוּ אֹתָהּ וּבִקְשׁוּ אֶת נַפְשָׁהּ
שָׁבוּ בֵּיתָהּ
219 אִם תִּבְקֹשׁ יי מָשָׁם בְּכָל נַפְשָׁהּ יִשְׁמְרָהּ בָּאָרֶץ אֲשֶׁר
תֵּשֹׁב בָּהּ
220 אַחֲרֵי אֲשֶׁר הִלְכוּ כָּל בְּנֵי יִשְׂרָאֵל לְמַדְבָּר אֶל תָּשֹׁב
אֶת הָעָם
221 וַיֹּאמֶר אֶל אֱלֹהָיו אֵין גּוֹי וּמַמְלָכָה אֲשֶׁר לֹא שָׁלַח
אֹדֹנִי שָׁם לִבְקֹשָׁהּ
222 וַיְהִי כֹאֲשֶׁר רָאָה בָלַעַם כָּל יִשְׂרָאֵל וַיֹּאמֶר תָּמַת
נַפְשֵׁי מוֹת צַדִּיקִים
223 וַיְהִי בַיּוֹם הַהוּא אֹדֹנִי יְהוָה לָכֶם לֵאלֹהִים וְאַתֶּם
תְּהִיוּ לוֹ לְעָם
224 וַיְהִי כֵן וַיִּשְׁלָחוּ הַשֹּׁמְרִים אֶת הָאִישׁ אֶל הַבַּיִת אֲשֶׁר
שָׁמְרוּ בְּנֵי מֹת בּוֹ
225 וַעֲתָה אֱלֹהֵי יִשְׂרָאֵל יֵאָמֶן נָא דְבַרְהָ אֲשֶׁר דִּבַּרְתָּ
לְרֹד עֲבָדָהּ
226 הֲלֹא הָקִים הַמֶּלֶךְ שְׂפָטִים לְהַרְשִׁיעַ הָרָשָׁע וּלְהַצְדִּיק
הַצְדִּיק
227 לָכוּ נִשׁוּבָה לְאַרְצֵנוּ כִּי מֵת הָאִישׁ הַמְּבַקֵּשׁ אֶת
נַפְשׁוֹ

TEXT XVI.

There brake he the arrows of the bow, the shield, and the sword, and the battle.

228. The king sent his servants into the house of the great men, to search for all the swords and shields therein.

229. When the children of Israel slew them, they broke to shivers all their bows and swords.

230. As they drew near to the city the men of war slew the sons of the king.

231. Did not the great men conspire against the king, and slay him and his son in the battle?

232. Not a shield nor a spear was amongst the sons of Israel, in the days when the Philistines went up against them.

233. Before Joshua came near, the men searched all the houses of the city, and the spies were not there.

234. And he said, If they are not in this city where are they? when went they from hence?

235. And the kings approached with their banners to the city, and slew him on that day.

236. Art thou not the keeper of all the weapons of war, the shields, the swords, and the bows?

237. Why hast thou not sent to the guards of this city spears and shields and missiles?

238. They went forth from thence and sought throughout all cities for swords and bows.

TEXT XVI.

battle sword shield bow arrows he broke there

שָׁמָּה שָׁבַר רֶשֶׁפִי קֹשֶׁת מִגֶּן וְחָרֵב וּמִלְחָמָה

הַמֶּלֶךְ שָׁלַח עֲבָדָיו לְבֵית הַגְּדֹלִים לְבַקֵּשׁ כָּל 228

הַחֲרָבוֹת וּמִגְנִים אֲשֶׁר בּוֹ

בְּיוֹם הַמִּיתוֹם בְּנֵי יִשְׂרָאֵל שָׁבְרוּ אֶת כָּל קִשְׁתוֹתֵיהֶם 229

וְחֲרָבוֹתֵיהֶם

בְּקִרְבָם לָעִיר אֲנָשֵׁי הַמִּלְחָמָה הַמִּיתוּ אֶת בְּנֵי 230

הַמֶּלֶךְ

הֵלֵא הַגְּדֹלִים הַתִּנְפְּלוּ בַּמֶּלֶךְ וַיַּהֲרֹגוּ אוֹתוֹ וְאֶת 231

בָּנָיו בַּמִּלְחָמָה

אִין מִגֶּן וְאִין חָרֵב בְּיַד בְּנֵי יִשְׂרָאֵל בְּיוֹם אֲשֶׁר עָלוּ 232

הַפְּלִשְׁתִּים עֲלֵיהֶם

בְּטָרִם יִקְרַב יְהוֹשֻׁעַ בִּקְשׁוֹ הָאֲנָשִׁים בְּכָל הָעִיר וְאִין 233

הַמִּרְגָּלִים שָׁם

וַיֹּאמֶר אִם אֵינָם בָּעִיר הַזֹּאת וְאֵיִם וּמָתִי הֲלֹכִי 234

מִזֶּה

וַיִּקְרְבוּ הַמֶּלְכִּים אֶל הָעִיר עִם אוֹתוֹתֵיהֶם 235

וַיַּהֲרֹגוּהוּ בְּיוֹם הַהוּא

הֵלֵא שֹׁמֵר אֶתֶּה כָּל כְּלֵי מִלְחָמָה הַמִּגְנִים 236

וְהַחֲרָבוֹת וְהַקִּשְׁתוֹת

לָמָּה לֹא שְׁלַחְתָּ לְשֹׁמְרֵי הָעִיר הַזֹּאת חֲרָבוֹת 237

וּמִגְנִים וּשְׁלָחִים

וַיֵּצְאוּ מִשָּׁם וַיִּבְקְשׁוּ בְּכָל הָעָרִים חֲרָבוֹת וְקִשְׁתוֹת 238

TEXT XVII.

When he slew them, then they sought him: and they returned and enquired early after God.

239. And the kings' sons returned to that city with the soldiers, and slew him in his house.

240. I will obey the voice of the prophet: and I will send my servant to enquire early after God in His house.

241. The servants of the king conspired against him, and slew him on that day, and returned to their city.

242. The king and his sons searched for the men who enquire early after God, according to the word of his prophet.

243. If ye shall go up against their city, will ye not demand from the king the soldiers who are with us?

244. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves.

245. At the dawn of day they saw the men, and slew them in the city upon the hill.

246. When the judge was dead they returned to their own land, and told the matter to the prophet.

247. Thou hast magnified the law, and magnified thy word above all thy name.

248. And the prophet said to the king, Send soldiers to slay them who magnify themselves against thee.

249. And David returned to Saul, and delivered to him the sword of the Philistine whom he had slain.

250. Seek ye the Lord, for He will give peace to the righteous men who keep his law.

TEXT XVII.

enquired early returned they sought him he slew them if

אם הִרְגָם וְדִרְשׁוּהוּ וְשָׁבוּ וְשָׁחֲרוּ אֵל

וַיָּשָׁבוּ בְּנֵי הַמְּלָכִים לְעִיר הַהִיא עִם אֲנָשֵׁי 239
הַמֶּלֶחֶמָה וַהֲרֹגוּהוּ בְּבֵיתוֹ

אֲשָׁמַע לְקוֹל הַנְּבִיא וְאֶשְׁלַח אֶת עַבְדִּי לְשַׁחַר אֵל 240
בְּבֵיתוֹ

עַבְדִּי הַמֶּלֶךְ הַתִּנְכָּלוּ בוֹ וַהֲרֹגוּהוּ בַּיּוֹם הַהוּא 241
וְשָׁבוּ לְעִירָם

הַמֶּלֶךְ וּבְנָיו בִּקְשׁוּ אֶת הָאֲנָשִׁים הַמְּשַׁחֲרִים אֵל 242
כְּדַבֵּר נְבִיאֹ

אִם תַּעֲלֶה עַל עִירָם הֲלֹא תִשְׁאַלְוּ מִהַמֶּלֶךְ אֶת 243
אֲנָשֵׁי הַמֶּלֶחֶמָה אֲשֶׁר עִמָּנוּ

דָּעוּ כִּי יִי הוּא הָאֱלֹהִים הוּא עֲשֵׂנוּ וְלֹא 244
אֲנַחְנוּ

כַּעֲלֹת הַשַּׁחַר רְאוּ אֶת הָאֲנָשִׁים וַהֲרֹגוּם בְּעִיר 245
עַל הַדֶּהָר

בְּמֹת הַשֶּׁפֶט שָׁבוּ לָאָרֶץ וַיֹּאמְרוּ הַדָּבָר לַנְּבִיא 246

הַגְּדִלָה הַתּוֹרָה וַהֲגִדְלָה עַל כָּל שְׁמָהּ אִמְרָתָהּ 247

וַיֹּאמֶר הַנְּבִיא לַמֶּלֶךְ שְׁלַח אֶת אֲנָשֵׁי הַמֶּלֶחֶמָה 248
לְהִרְגַּ הָאֲנָשִׁים הַמַּגִּדִּילִים עָלֶיהָ

וַיָּשָׁב דָּוִד אֶל שְׂאוּל וַיִּתֵּן לוֹ אֶת חֶרֶב הַפְּלִשְׁתִּי 249
אֲשֶׁר דָּבַק

דָּרְשׁוּ אֶת יִי כִּי הוּא יִתֵּן שָׁלוֹם לַצְּדִיקִים הַשֹּׁמְרִים 250
תּוֹרָתוֹ

TEXT XVIII.

Rise up, get you forth from among my people, both ye and the children of Israel.

251. Go ye, serve the Lord according as ye have said, both ye and your people.

252. Lo! I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

253. Arise and demand from among my people at dawn of day the men who conspired against me to slay me.

254. Rise ye, return and go forth from amidst my people, for I will not give you food in this land.

255. In that day the great men gave food to every man who had not money to buy it.

256. The Israelites rose up in that day, and went forth from amongst the people of Pharaoh.

257. What have ye given to the men of war who went forth with you at dawn of day?

258. The lord of the land demanded jewels of gold and silver that he might send them food.

259. Those of thy people who have not swords and shields and bows shall not go with me.

260. Is not this kingdom better and greater than all the kingdoms of Canaan?

261. And the man arose, and said, Am I not better to the king than all the sons which he has in his house?

TEXT XVIII.

- also ye both from the midst depart rise
 קוּמוּ יֵצְאוּ מִתּוֹךְ עִמִּי גַם אַתֶּם גַּם בְּנֵי יִשְׂרָאֵל
 251 לָכוּ עֲבְדוּ אֶת יְיָ כְּדִבְרְכֶם גַּם אַתֶּם גַּם עִמָּכֶם
 252 הִנֵּה שְׁמַעְתִּי בְקִלְכֶם לְכָל אֲשֶׁר אָמַרְתֶּם לִי
 וְאִמְלִיךְ עָלֵיכֶם מֶלֶךְ
 253 קוּמוּ וְשֹׂאֲלוּ מִתּוֹךְ עִמִּי בַעֲלוֹת הַשְׁחָר הָאֲנָשִׁים
 אֲשֶׁר הִתְנַבְּלוּ בִּי לְהַרְגֵנִי
 254 קוּמוּ שׁוּבוּ וִיצְאוּ מִתּוֹךְ עִמִּי כִּי לֹא אֶתֵּן לָכֶם
 לֶחֶם בָּאָרֶץ הַזֹּאת
 255 בַּיּוֹם הַהוּא נָתַנוּ הַגְּדָלִים לֶחֶם לְכָל אִישׁ אֲשֶׁר
 אֵין לוֹ כֶּסֶף לְשֹׁבֵר
 256 וַיָּקֻמוּ יִשְׂרָאֵל בַּיּוֹם הַהוּא וַיֵּצְאוּ מִתּוֹךְ עִם פְּרָעָה
 257 מִה נִתְּתָם לָאֲנָשִׁי הַמִּלְחָמָה אֲשֶׁר יֵצְאוּ אִתְּכֶם
 בַּעֲלוֹת הַשְׁחָר
 258 אֲדֹנֵי הָאָרֶץ שָׂאֵל כָּלִי כֶּסֶף וְדָבַר לְשַׁלֵּחַ לָהֶם
 לֶחֶם
 259 אֲנָשִׁי עִמָּה אֲשֶׁר אֵין לָהֶם חֲרָבוֹת מִגְנִים וְקִשְׁתוֹת
 לֹא יֵלְכוּ אִתִּי
 260 הֲלֹא הַמִּמְלָכָה הַזֹּאת טוֹבָה וְגִדְלָה מִכָּל מַמְלָכוֹת
 כְּנָעַן
 261 וַיָּקֻם הָאִישׁ וַיֹּאמֶר הֲלֹא אֲנִכִּי טוֹב לַמֶּלֶךְ מִכָּל
 הַבָּנִים אֲשֶׁר לוֹ בְּבֵיתוֹ

TEXT XIX.

I have found David my servant; with my holy oil have I anointed him.

262. The prophet found the holy oil, and anointed him as king over this land.

263. I visited the men of that city, and I sent them to procure oil for the shields and swords.

264. And I said to Saul, Lo, the Lord hath sent me to anoint thee to be king over His people, over Israel!

265. Now know I that the Lord hath saved His anointed, and hath heard him from His holy hill.

266. Behold, I have given thee my house, which I built in that city to which thou art going.

267. I have brought out my people from Egypt, with jewels of gold and jewels of silver and raiment.

268. I have sought for the man who makes the sacred oil, and he has not been found within the city.

269. And the prophet arose and anointed him king, and returned to the presence of the great men.

270. Behold, the prince has gone forth with his bow and his javelin, and ascended the Mount Carmel.

271. At dawn of day the watchmen saw him coming from the house in which the jewels of gold were found.

272. They have despised the word of the Holy One of Israel, and they have not kept the law of the Lord of Sabaoth.

TEXT XIX.

I anointed holy oil I found

מָצֵאתִי דָוִד עַבְדִּי בַשֶּׁמֶן קֹדֶשׁי מְשֻׁחָתִי

262 הַנָּבִיא מָצָא אֶת הַשֶּׁמֶן הַקֹּדֶשׁ וּמְשָׁחָהוּ לְמֶלֶךְ עַל
הָאָרֶץ הַזֹּאת

263 פָּקַדְתִּי אֶת אַנְשֵׁי הָעִיר הַזֹּאת וּשְׁלַחְתִּים לְמָצֵא
שֶׁמֶן לְמִשַּׁח הַמְּגִנִּים וְהַחֲרָבוֹת

264 וְאֶמְרֹתִי אֶל שְׂאוֹל הַגִּיד שְׁלַחְנִי אֲדֹנָי לְמִשְׁחָה
לְמֶלֶךְ עַל עַמּוֹ יִשְׂרָאֵל

265 עָתָה יִדְעַתִּי כִּי הוֹשִׁיעַ אֲדֹנָי אֶת מְשִׁיחוֹ וּשְׁמָעָהוּ
יִמְהַר קֹדֶשׁוֹ

266 הַגִּיד נָתַתִּי לָהּ בֵּיתִי אֲשֶׁר בְּנִיתִי בָעִיר אֲשֶׁר
תִּלְךָ אֵלֶיהָ

267 הוֹצֵאתִי אֶת עַמִּי מִמִּצְרַיִם בְּכָלִי זָהָב וּכְלִי כָסֶף
וּשְׁמָלוֹת

268 בִּקְשָׁתִי אֶת הָאִישׁ הָעֹשֶׂה אֶת הַשֶּׁמֶן הַקֹּדֶשׁ וְלֹא
נִמְצָא בְּתוֹךְ הָעִיר

269 וַיָּקָם הַנָּבִיא וַיִּמְשָׁחָהוּ לְמֶלֶךְ וַיָּשֶׁב אֶל פָּנָיו
הַגְּדֹלִים

270 הִנֵּה הִלֵּךְ בֶּן הַמֶּלֶךְ עִם קָשָׁתוֹ וּשְׁלַחוֹ וְעָלָה עַל
הָר הַכִּרְמֶל

271 בְּעֵלוֹת הַשֹּׁחַר הַשְּׁמֵרִים רָאוּהוּ בִצְאָתוֹ מִן הַבַּיִת
אֲשֶׁר כָּלִי הַזֶּהָב נִמְצָאוֹ בּוֹ

272 אֶמְרַת קְדוֹשׁ יִשְׂרָאֵל נִאֲצוּ וְלֹא שָׁמְרוּ תוֹרַת יי
צְבָאוֹת

TEXT XX.

And when he came, behold, the captains of the host were sitting.

273. I looked, and behold there came from the mountains a great host with their banners.

274. And they came, and behold the king's sons were sitting with the captains of the host.

275. And the captains of the host of Midian came into the land to war against Israel.

276. To which of all the captains of the host did Elisha send the son of the prophet to anoint him?

277. And ye shall cause the prophet to come unto me, and ye shall bring forth gold and silver for him and his sons.

278. We have come to see the king, and we have brought with us the dwellers in the city of Ramoth Gilead.

279. I have an errand to thee. And Jehu said, Unto which of all of us? And he said, To thee, O captain!

280. Thou comest to me with a sword and a shield, but I come to thee in the name of the Lord of Hosts.

281. I have found the men whom ye sought, and behold they were taking counsel with the dwellers in Dibon.

282. Who made thee a ruler and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?

283. Wilt thou not make them to hear the words of the prophet who dwelleth on Mount Carmel?

284. Hearken ye to His voice to walk in His law which He gave to you by the hand of His servants.

TEXT XX.

sitting army chiefs he came
וַיָּבֹא וַהֲגָה שָׂרֵי הַחֵיִל יוֹשְׁבִים

273 רָאִיתִי וַהֲגָה חֵיִל גָּדוֹל בָּא מִהַהָרִים עִם אוֹתוֹתֵיהֶם

274 וַיָּבֹאוּ וַהֲגָה בְּנֵי הַמֶּלֶךְ יוֹשְׁבִים עִם שָׂרֵי הַחֵיִל

275 וַיָּבֹאוּ שָׂרֵי חֵיִל מִדֵּן אֶל הָאָרֶץ לְהִלָּחֵם עִם
יִשְׂרָאֵל

276 לְמִי מֶכֶל שָׂרֵי הַחֵיִל שָׁלַח אֱלִישָׁע אֶת בֶּן הַנָּבִיא
לְמַשְׁחוֹ

277 וַתָּבִיאוּ אֶת הַנָּבִיא אֵלַי וַתּוֹצִיאוּ כֶסֶף וְחֶבֶל לוֹ
וּלְבָנָיו

278 בָּאנוּ לְרֹאוֹת הַמֶּלֶךְ וַהֲבֵאנוּ אֹתָנוּ יוֹשְׁבֵי עִיר
רְמוֹת גִּלְעָד

279 דָּבַר לִי אֱלֹהֶיךָ וַיֹּאמֶר יְהוָה לְמִי מִכֻּנּוֹ וַיֹּאמֶר
אֱלֹהֶיךָ הַשֵּׁר

280 אֶתְּהֶה בְּאֵת אֵלַי בְּחֶרֶב וּמִגֶּן וְאֶנֶּכִי בְּאֵתִי אֱלֹהֶיךָ
בְּשֵׁם יְיָ צְבָאוֹת

281 מִצֵּאתִי הָאֲנָשִׁים אֲשֶׁר בִּקְשָׁתָם וַהֲנִם נוֹעְצִים עִם
יֹשְׁבֵי דִיבָן

282 מִי שָׁמָּה לְאִישׁ שֵׁר וְשֹׁפֵט עָלֵינוּ הִלְהִרְגֵנִי אֶתְּהֶה
אֹמֵר בְּאֲשֶׁר הִרְגֵּת אֶת הַמִּצְרִי

283 הֲלֹא תִשְׁמִיעַם אֶת דִּבְרֵי הַנָּבִיא הַיּוֹשֵׁב עַל הַר
הַנֶּרְמֶל

284 שְׁמָעוּ לְקוֹלוֹ לְלָכֶת בְּתַרְתּוֹ אֲשֶׁר נָתַן לָכֶם בְּיַד
עַבְדִּי

TEXT XXI. SECTION 1.

Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; -----

285. And it came to pass, that as they still went on and talked, lo, a chariot of fire and horses of fire.

286. And in their going forth they saw his captains and his chariots and his horses, a great army.

287. The chief arose at the dawn of day, and ascended his chariot and went to see his army.

288. And it came to pass, that the two chiefs came to the king, and he gave them all the jewels of gold.

289. And it happened on a day, that the sons of the seer were separated from their relatives, and they sought them in vain.

290. In that day Saul and Jonathan were slain in battle, and in their deaths they were not divided.

291. And all his kindred remained with him all the days that David was in Adullam.

292. As they ascended the hill, the captain of the host went forth in his chariot from the city to Geshon.

293. And the two chiefs went forth to the battle, and the Philistines fled on that day before the Israelites.

294. And Moses ascended Mount Sinai, and there the Lord gave him His law in fire and with thunders.

295. When ye go forth to war, and see horses and chariots, know ye that the Lord will certainly fight for you.

TEXT XXI. SECTION 1.

two of them between separated

horses fire chariot

הִנֵּה רָכַב אִשׁ וְסוּסִי אִשׁ וַיִּפְרְדּוּ בֵּין שְׁנֵיהֶם

285 וַיְהִי הַמָּדָה הַלְכִים הַלֵּף וַדָּבָר וַהֲנֵה רָכַב אִשׁ
וְסוּסִי אִשׁ

286 וַיְהִי בַצֹּאתָם וַיֵּרְאוּ שָׂרָיו רָכְבּוֹ וְסוּסָיו חֵיל גָּדוֹל

287 וַיֵּקָם הַשָּׂר בַּעֲלוֹת הַשַּׁחַר וַיַּעַל בָּרָכְבוֹ וַיֵּבֵא
לְרֹאוֹת חֵילוֹ

288 וַיָּבֹאוּ שְׁנֵי הַשָּׂרִים אֶל הַמֶּלֶךְ וַיִּתֵּן לָהֶם כָּל-כְּלֵי זָהָב

289 וַיְהִי הַיּוֹם וּבְנֵי הַרֹאָה נִפְרְדּוּ מִקְרֹבֵיהֶם וַיִּבְקְשׁוּ
אֹתָם לִשְׂוֹא

290 בַּיּוֹם הַהוּא נִהְרְגוּ שְׂאוֹל וַיּוֹנָתָן וּבְמוֹתָם לֹא
נִפְרְדּוּ

291 וַיֵּשְׁבוּ עִמּוֹ כָּל קְרֹבָיו כָּל יְמֵי הַיּוֹת דָּוִד בַּעֲדָלָם

292 וַיְהִי בַעֲלוֹתָם עַל הָהָר וַיֵּצֵא שָׂר הַחֵיל מִהָעִיר
בָּרָכְבוֹ לָלֶכֶת חֲשֹׁבֹנָה

293 וַיֵּצֵאוּ שְׁנֵי הַשָּׂרִים לַמֶּלֶחָמָה וַיִּבְרְחוּ הַפְּלִשְׁתִּים
בַּיּוֹם הַהוּא מִלִּפְנֵי יִשְׂרָאֵל

294 וַיַּעַל מֹשֶׁה עַל הָר סִינִי וַיִּתֵּן לוֹ שֵׁם יְיָ תוֹרָתוֹ
בְּאִשׁ וּבַקּוֹלוֹת

295 כִּי תֵצֵאוּ לַמֶּלֶחָמָה וּרְאִיתֶם סוּס וָרָכַב דַּעוּ כִּי יְיָ
הִלָּחֵם יִלָּחֵם לָכֶם

SECTION 2.

--- and Elijah went up by a whirlwind into heaven.

296. And there was a great whirlwind, and Elisha saw the prophet ascend to heaven in a chariot of fire.

297. Before the prophet ascended to the heavens in a whirlwind, his servant saw the horses of fire.

298. Hallelujah ! praise Him, ye heaven of heavens, and ye waters that be above the heavens !

299. From heaven He gave His voice : the voice of the Lord was heard in the whirlwind.

300. The Lord was not in the fire, and the Lord was not in the whirlwind ; but the prophet heard His voice.

301. Fire went forth from the Lord against the Egyptians : He sent hot thunderbolts upon them.

302. And He gave His law from Mount Sinai, and lightning flashes went forth from His feet.

303. Whilst he was yet speaking another came, and said, Thy sons and thy daughters have perished.

304. Thou hast provoked the king in that thou hast given a sword to David, and hast enquired of the Lord for him.

305. Ere the warriors approached the prophet fire came forth from heaven and slew them on the way.

306. All thy works shall praise thee, O Lord ! and we will cause the voice of thy praise to be heard.

SECTION 2.

heavens whirlwind ascend will

וַיַּעַל אֱלֹהֵיוּ בַּסַּעֲרָה הַשָּׁמַיִם

וַיְהִי סַעֲרָה גְדֹלָה וַיֵּרָא אֱלֹשֶׁעַ אֶת הַנְּבִיא עֲלֶה
הַשָּׁמַיִם בָּרֶכֶב אִשׁ 296

בְּטָרִם יַעֲלֶה הַנְּבִיא בַּסַּעֲרָה הַשָּׁמַיִם רָאָה עֲבָדוֹ
סוֹסֵי הָאִשׁ 297

הִלָּלוּ יְהוָה הִלְלוּהוּ שָׁמַי הַשָּׁמַיִם וְהַאֲרָם אֲשֶׁר מַעַל
הַשָּׁמַיִם 298

מִן הַשָּׁמַיִם נָתַן קוֹלוֹ — קוֹל יי נִשְׁמַע בַּסַּעֲרָה 299

אֵין יי בָּאֵשׁ וְאֵין יי בַּסַּעֲרָה וְהַנְּבִיא שָׁמַע קוֹלוֹ 300

יֵצֵא אִשׁ מִי עַל הַמְּצָרִים וְשִׁלַּח עֲלֵיהֶם רָשָׁפִים 301

וַיִּתֵּן אֶת תּוֹרָתוֹ מִדֶּהר סִינִי וַיֵּצֵאוּ רָשָׁפִים מִבֵּין
רַגְלָיו 302

עוֹד זֶה מְדַבֵּר זֶה בָּא וַיֹּאמֶר בְּנִיָּה וּבְנוֹתָיָה מִתּוֹ 303

נֹאצָּת אֶת הַמֶּלֶךְ בְּתַתָּה חָרַב לְדוֹד וְשֹׁאֲלָתָ לוֹ
בְּאֱלֹהִים 304

בְּטָרִם יִקְרְבוּ אֲנָשֵׁי הַמִּלְחָמָה אֶל הַנְּבִיא וַיֵּצֵא אִשׁ
מִן הַשָּׁמַיִם וְהִמִּיתָם בְּדֶרֶךְ 305

אֲדָנִי וְהִלָּלוּהוּ כָּל מַעֲשֵׂיָהּ וַאֲנַחְנוּ נִשְׁמִיעַ קוֹל
תְּהִלָּתָהּ 306

TEXT XXII. SECTION 1.

And the city was broken up, and all the men of war fled, and went forth out of the city -----

307. When the two chiefs broke into the city with their host, the soldiers slew the king and his son.

308. All the inhabitants of the city also, who were near the king, fled before the princes of Israel.

309. Why fought ye not for us? why fled ye before the Assyrians when our leader was slain in the battle?

310. Come, let us flee to the mountains, every man to his own house, for now our city is broken up.

311. And two of the servants of Shimei fled, and he arose and went to Gath to seek his servants.

312. And when he had found them, he arose and returned to Jerusalem, for he remembered not the words of the king.

313. Know for a certain, on the day thou goest out and walkest abroad any whither, that thou shalt surely die.

314. Behold, O queen, they have risen up and have slain thy sons, and have carried thy daughters into captivity.

315. Then the king of Magdala, whose dwelling is on the lofty hills, came forth to war against us.

316. And we sent a great host against him, and they scaled the hill, and the city was broken up.

317. We put his chiefs to flight, we released the captives, we slew the king, and we captured his son.

TEXT XXII. SECTION 1.

and
went out fled and all was broken up

וַתִּבָּקַע הָעִיר וְכָל אַנְשֵׁי הַמְּלָחָמָה יִבְרָחוּ וַיֵּצְאוּ
מִן־הָעִיר

307 וַיְהִי כִּי הִבְקִיעוּ שְׁנֵי הַשָּׂרִים אֶל הָעִיר עִם חֵילָם
הָרָגוּ אַנְשֵׁי הַמְּלָחָמָה אֶת הַמֶּלֶךְ וְאֶת בָּנָיו

308 גַּם כָּל יֹשְׁבֵי הָעִיר אֲשֶׁר הָיוּ קָרְבִּים לַמֶּלֶךְ בָּרָחוּ
לִפְנֵי שָׂרֵי יִשְׂרָאֵל

309 לָמָּה לֹא נִלְחַמְתֶּם לָנוּ לָמָּה בָּרַחְתֶּם מִלִּפְנֵי אֲשׁוּר
כִּי־אֲשֶׁר מֵת שָׂרֵנוּ בַּמְּלָחָמָה

310 לָכֵן נִבְרַח אֶל הַהָרִים אִישׁ לְבֵיתוֹ כִּי עָתָה נִבְקָעָה
עִירֵנוּ

311 וַיִּבְרָחוּ שְׁנֵי עֲבָדִים לְשִׁמְעִי וְיָקֹם וַיֵּלֶךְ גִּתָּה לִבְקָשׁ
עֲבָדָיו

312 וּבְמִצָּאָם יָקֹם וַיָּשָׁב לִירוּשָׁלַיִם כִּי לֹא זָכַר דְּבָרֵי
הַמֶּלֶךְ

313 בַּיּוֹם צִאֲתָה וְהִלַּכְתָּ אָנָּה וְאָנָּה יָדַע תִּדְּעַ כִּי מוֹת
תָּמוּת

314 הִנֵּה הַמֶּלֶכָה קָמוּ וְהָרָגוּ אֶת בָּנֶיהָ וַתִּבְיֹאוּ אֶת
בְּנוֹתֶיהָ בַּשָּׁבִי

315 אִזּוּ יֵצֵא מֶלֶךְ מִגְדָּלָא אֲשֶׁר מוֹשְׁבּוֹ עַל הַהָרִים
הַגְּדֹלִים לַמְּלָחָמָה עָלֵינוּ

316 וַנִּשְׁלַח צָבָא גָדוֹל עָלָיו וַיַּעֲלוּ עַל הָהָר וַתִּבָּקַע
הָעִיר

317 הַבָּרַחְנוּ שָׂרָיו הוֹצֵאֵנוּ הַשְּׁבוּיִם הָרָגְנוּ אֶת הַמֶּלֶךְ
וַשְּׁבִינוּ אֶת בָּנוּ

SECTION 2.

- - - by night by the way of the gate between the two walls, which was by the king's garden.

318. Then came the king of Babylon, with chariots and horses, and there was a great battle at the gates of our city.

319. And the captains and the men of war fled by night, because the walls of the city were breached.

320. The two men are going to the city, because the judges of the land are sitting for judgment in the gate.

321. Who is He who went in the way before you in fire by night, to shew you by what path ye should go?

322. And the captains of the host broke through the gate of the city by night, for the guards on the towers were not wakeful.

323. I, Māsha, king of Moab, built the gates of the city: I built its towers, and I built the palace.

324. When ye went forth into the wilderness, went not the Lord before His people in fire by night?

325. Let us flee with our children by night, by the way of the city gate, into the gardens of the queen.

326. When they searched, behold, the two servants of the chief were sitting between the city gate and the king's garden.

327. There is not a man in the host to whom the king hath not sent, saying, Slay not my son.

SECTION 2.

- garden two walls between gate way night
 לִילָה דֶּרֶךְ שַׁעַר בֵּין הַחֲמַתִּים אֲשֶׁר עַל גֵּן הַמֶּלֶךְ
 318 אִזּוּ בָּא מֶלֶךְ בְּבֶל בָּרָכָב וּבְסוּסִים וַתְּהִי מִלְחָמָה
 גְּדֹלָה בְּשַׁעְרֵי עִירָנוּ
 319 וַיִּבְרָחוּ הַשָּׂרִים וְאֲנָשֵׁי הַמִּלְחָמָה לִילָה כִּי חֲמוֹת
 הָעִיר נִבְקְעוּ
 320 שְׁנֵי הָאֲנָשִׁים הַלְּכִים לָעִיר כִּי שָׁפְטִי הָאָרֶץ יֹשְׁבִים
 בְּשַׁעַר לְשֹׁפֵט
 321 מִי הוּא זֶה הַהֵלֶךְ לִפְנֵיכֶם בְּדֶרֶךְ בָּאֵשׁ לִילָה
 לְהִרְאֹתְכֶם הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ בּוֹ
 322 וַיִּבְקְעוּ שְׂרֵי הַחֵיל אֶת שַׁעַר הָעִיר בְּלִילָה כִּי לֹא
 שָׁקְדוּ הַשֹּׁמְרִים עַל הַמִּגְדָּלִים
 323 אֲנֹכִי מִישַׁע מֶלֶךְ מוֹאָב בְּנִיתִי שַׁעְרֵי הָעִיר אֲנֹכִי
 בְּנִיתִי מִגְדָּלֶיהָ אֲנֹכִי בְּנִיתִי בֵּית הַמֶּלֶךְ
 324 בְּצִאתְכֶם לְמִדְבָּר הֲלֹא אֲדֹנִי יָצָא לִפְנֵי עַמּוֹ בָּאֵשׁ
 לִילָה
 325 נִבְרַח אֲנַחְנוּ וּבְנִינוּ לִילָה בְּדֶרֶךְ שַׁעַר הָעִיר אֶל
 גִּנוֹת הַמִּלְכָּה
 326 יְהִי כִּי בִקְשׁוּ וַחֲזָה שְׁנֵי עַבְדֵי הַשֵּׁר יֹשְׁבִים בֵּין
 שַׁעַר הָעִיר וּבֵין גֵּן הַמֶּלֶךְ
 327 אִין אִישׁ בַּחֵיל אֲשֶׁר לֹא שָׁלַח הַמֶּלֶךְ אֵלָיו לֵאמֹר
 אֵל תִּהְרֹג אֶת בְּנִי

TEXT XXIII.

It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome.

328. Arise, for the Lord is with us, and will give us the mastery over all the kingdoms in this land.

329. I heard by night the voice of those that fled, for they and their chiefs had been overcome in battle.

330. Hath not the Lord discomfited Pharaoh, and have not the waters prevailed over all his chariots and horses?

331. The Lord preserved the Israelites, and they passed through the waters as between two walls.

332. We heard the sound of the lamentations of the dying, when the warriors overpowered the dwellers in the city.

333. The captured princes answered and said to Gideon, Arise and slay us, for as the man is so is his strength.

334. It shall not be peace with the wicked man who shall magnify himself above the saints of the Lord.

335. Whence comest thou? How went the matter? How knowest thou that the hero and his son be dead?

336. I saw him in his going forth to the battle with his son against the mighty men who dwell on the mountains.

337. In that night the chieftains sent their servants to the palace to bring from thence swords and missiles.

338. The king commanded, and they and their servants laboured day and night in building great walls for their city.

TEXT XXIII.

defeat

cries

victory lamentation sound

- אין קול ענות גבורה ואין קול ענות חלושה
 קומו כי אדני עמנו ויתן לנו הממשלה על כל-
 ממלכות בארץ הזאת 328
 שמעתי הלילה קול הפרחים כי המה ושיריהם
 נחלשו במלחמה
 הלא אדני חלש את פרעה וחמיו גברו על
 כל רכביו וסוסיו 330
 יי שמר את בני ישראל ויבאו בתוך המים כמו
 בין שני חומות
 שמענו את קול ענות המתים בגבר אנשי
 המלחמה על ישבי העיר
 ויענו השירים השבוים ויאמרו אל גרעון קום
 אתה והמיתנו כי כאיש גבורתו
 לא יהיה שלום לרשע אשר יתגדל על קדושי
 אדני 334
 אי מזה תבא מה היה הדבר איך ידעת כי
 הגבור ובנו מתו
 ראיתיהו בצאתו למלחמה עם בנו על הגבורים
 הישבים על ההרים
 בלילה ההוא שלחו השירים את עבדיהם אל בית
 המלך להביא משם חרבות ושלחים
 וידבר המלך ויעמלו הם ועבדיהם יומם ולילה
 לבנות חומות גדולות לעירם 338

TEXT XXIV.

From the time that he made him overseer in his house, and over all that he had, the Lord blessed the Egyptian's house.

339. Then take heed to yourselves, lest there be among you a man or a woman who serves the gods of the heathen.

340. On their return from the battle, the overseer gave corn to all those who had horses.

341. If thou wilt save Israel by our hand, give us a sign this day that thou wilt save them by our hand.

342. If thou wilt send the men of war with us, well: but if not, we will not go.

343. Then if thou knowest that there are any men of activity among them, make them chiefs over my horses.

344. And it came to pass that the king gave to our servants the gold and silver and the weapons of war found upon the slain.

345. And he said to the prophet, Bless me: for I wot that he whom thou blessest is blessed.

346. And now, O Lord, let the house of thy servant David be blessed and I will praise thy Name.

347. And all the people heard the words of their king, David, and they said, Amen! and praised the Lord.

348. All ye that seek the Lord, glory ye in His Holy Name: seek ye the Lord, search for Him.

349. The blessing of the Lord is with us, since we have appointed this good man Joseph as our overseer.

TEXT XXIV.

- caused him to oversee from that time
 מֵאֵז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל אֲשֶׁר
 יֵשׁ לוֹ יִבְרָךְ יי אֶת בֵּית הַמִּצְרִי
 will bless was
 הַשְּׁמָרוֹ לָכֶם פֶּן יֵשׁ בְּכֶם אִישׁ אוֹ אִשָּׁה אֲשֶׁר יַעֲבֹד 339
 אֱלֹהֵי הַגּוֹיִם
 בְּשׁוּבֵם מִהַמִּלְחָמָה נָתַן הַפְּקִיד שָׁבֵר לְכָל אֲשֶׁר יֵשׁ 340
 לָהֶם סוּסִים
 אִם יֵשֶׁה מוֹשִׁיעַ אֶת יִשְׂרָאֵל בְּיָדוֹ הֵן לָנוּ הַיּוֹם 341
 אוֹת כִּי תוֹשִׁיעַם בְּיָדוֹ
 אִם יֵשֶׁה מְשַׁלַּח אֶת אֲנָשֵׁי הַמִּלְחָמָה עִמָּנוּ טוֹב 342
 וְאִם אֵינָה מְשַׁלַּח אֹתָם לֹא נִלְוֶה
 וְאִם יִדְעָתָה יֵשׁ בָּם אֲנָשֵׁי חֵיל וְשִׁמְתָם שְׁנֵי הַסּוּסִים 343
 אֲשֶׁר לִי
 וַיְהִי הַיּוֹם וַיִּתֵּן הַמֶּלֶךְ לַעֲבָדָיו הַזֶּהָב וְהַכֶּסֶף וְכָלִי 344
 הַמִּלְחָמָה הַנִּמְצָאִים עַל הַמֵּתִים
 וַיֹּאמֶר לְנָבִיא בְּרַכְנִי כִּי יִדְעָתִי אֶת אֲשֶׁר תִּבְרָךְ 345
 מִבְּרָךְ
 וַעֲתָה יי יִבְרָךְ בֵּית עֲבָדָה דָּוִד וְאַהֲלָל אֶת שְׁמָהּ 346
 וַיִּשְׁמַע כָּל הָעָם אֶת דְּבָרֵי דָוִד מִלִּפְּנֵים וַיֹּאמְרוּ אָמֵן 347
 וַיִּהְלְלוּ אֶת יי
 אַתֶּם כָּלְכֶם מִבְּקָשֵׁי יי הַתְּהַלֵּלוּ בְּשֵׁם קֹדֶשׁוֹ דָּרָשׁוּ 348
 יי בְּקָשׁוֹ פָּנָיו
 בְּרַכַּת אֲדָנִי עָלֵינוּ מֵאֵז הַפְּקִידָנוּ אֶת הָאִישׁ הַטּוֹב 349
 הַזֶּה אֶת יוֹסֵף עָלֵינוּ

TEXT XXV.

Peradventure I shall prevail, that we may smite them, and that I may drive them out of the land.

350. Then said the king, If I shall not be able to slay him, perhaps I may drive him out of my kingdom.

351. Let us flee by night to our own city: peradventure we shall be able to reach its gates before the day dawn.

352. If I shall be able to drive them out of your land, and to smite their king, ye shall return thither in peace.

353. We heard the voice of those that strove for mastery in the battle, and we brought our children by night from thence.

354. The soldiers of Pharaoh, and all his chariots and his horses, a mighty host, perished in the waters.

355. And he said to the horseman, What hast thou to do with peace? and the two kings went forth, each in his chariot.

356. Walk ye in the ways of the Lord: peradventure he will preserve you from the hand of the wicked.

357. When he shall have brought thee into the land, thou shalt smite the nations and drive them from thence.

358. Seek ye the Lord, peradventure he will hear your words, and will smite them that smite you.

359. If ye believe in the Lord, he will drive out great nations from before your face.

360. Is not his son the goodliest among all the men of valour who smote the Philistines to-day?

TEXT XXV.

I shall drive him smite I can perhaps

אוֹלִי אוֹכַל נָכַח בּוֹ וַאֲגָרְשֵׁנּוּ מִן הָאָרֶץ

אִז אֶמֶר הַמֶּלֶךְ אִם לֹא אוֹכַל לְהַמִּיתוֹ אוֹלִי אוֹכַל 350

לְגַרְשׁוֹ מִמַּמְלַכְתִּי

נִבְרַח הַלֵּילָה לְעִירֵנוּ אוֹלִי נִיכַל לְהַגִּיעַ לְשַׁעְרֶיהָ 351

בְּטָרֶם עֲלוֹת הַשָּׁחַר

אִם אוֹכַל וַאֲגָרְשֵׁם מִן אֲרָצְכֶם וַאֲפָה מִלְּכֶם תִּשׁוּבוּ 352

שָׁמָּה בְּשָׁלוֹם

שָׁמַעְנוּ קוֹל עֲנֹת גְּבוּרָה בַּמִּלְחָמָה וַהֲבֵאֵנוּ בְּנֵינוּ 353

מָשֶׁם בַּלֵּילָה

כָּל אֲנָשֵׁי הַמִּלְחָמָה אֲשֶׁר לְפָרְעָה וְכָל רֶכֶב וְסוּסֵי 354

גְּבוּרֵי הַחֵיל מָתוּ בַּיּוֹם

וַיֹּאמֶר לָרֶכֶב מָה לָּהּ וּלְשָׁלוֹם וַיֵּצְאוּ שְׁנֵי הַמַּלְכִּים 355

אִישׁ בְּרֶכֶבוֹ

לָכוּ בְּדַרְכֵי יִי אוֹלִי וַשְׁמָרְכֶם מִיַּד הָרָשָׁעִים 356

כִּי יִבְיֹאֵה אֵל הָאָרֶץ תִּכְדֶּה אֶת הַגּוֹיִם וַתִּגְרָשֵׁם מָשֶׁם 357

דִּרְשׁוּ אֶת יִי אוֹלִי וַשְׁמַע דְּבָרֵיכֶם וַיִּכָּה הַמִּכִּים 358

אֶתְכֶם

אִם תִּתְאַמֵּינוּ בִּי הוּא יִגְרֹשׁ גּוֹיִם גְּדוֹלִים מִפְּנֵיכֶם 359

הֲלֹא בְנוּ טוֹב מִכָּל אֲנָשֵׁי הַחֵיל אֲשֶׁר הָיוּ הַיּוֹם 360

אֶת הַפְּלִשְׁתִּים

TEXT XXVI.

Behold, the people of the land now are many, and ye make them rest from their burdens.

361. Ye shall observe my Sabbaths: for great are the burdens and the labours which ye lay upon my people.

362. As long as it lieth desolate it shall rest, because it did not rest in your Sabbaths when ye dwelt upon it.

363. Behold, whosoever doeth any work on the Sabbath-day, he shall surely be put to death.

364. The Lord will bless thee, and preserve thee, and will multiply thy people in the land whither thou goest.

365. And the bondmen said, Lo! they have increased our burdens this day: we cannot bear them.

366. Hath not the Lord blessed you, and driven out many and great nations before your face?

367. And many cities were broken up, and the Edomites slew all the souls that were therein.

368. Know ye that the Lord will greatly bless you, and will abundantly multiply the children of Israel.

369. Enquire whether there is among thy servants a man who fled by night from the army of the Assyrians.

370. Go ye and ask who is he that has come from the wilderness to see our chief, with many horses and camels.

371. God do so to me, and more also, if thou be not captain of the host before me continually.

TEXT XXVI.

- burdens
cause to rest
many
Lo
- הֵן רַבִּים עֲמָה עִם הָאָרֶץ וְהַשְׁבֹּתָם אֹתָם מִסְבָּלָתָם
 תִּשְׁמְרוּ אֶת שְׁבֹתַי כִּי רַבּוֹת הַסְבָּלוֹת וְהַעֲבָדוֹת 361
 אֲשֶׁר שָׂמַתָּם עַל עַמִּי
 כָּל יְמֵי הַשָּׁמָיָה תִּשְׁבֹּת אֶת אֲשֶׁר לֹא שְׁבַתָּהּ 362
 בְּשִׁבְתֵּיתִיכֶם בְּשִׁבְתְּכֶם עָלֶיהָ
 הֵן כָּל הָעֲשֹׂה מְלֹאכָה בְּיוֹם הַשְׁבֹּת מוֹת יוֹמָת 363
 אֲדֹנִי יִבְרָכָה וְיִשְׁמְרָה וְיִרְבֶּה אֶת עַמָּהּ בְּאָרֶץ אֲשֶׁר 364
 תִּלְךָ אֵלֶיהָ
 וַיֹּאמְרוּ הַעֲבָדִים הֵן הִרְבּוּ הַיּוֹם סְבָלוֹתֵינוּ לֹא 365
 נוּכָל לְסַבָּלָם
 הֲלֹא אֲדֹנֵי בְרַךְ אֶתְכֶם וְגִרְשׁ גּוֹיִם רַבִּים וְגִדְלִים 366
 מִפְּנֵיכֶם
 וְהִבְקַעְנָה עֲרִים רַבּוֹת וַיְכּוּ בְנֵי אָדָם כָּל 367
 הַנְּפָשׁוֹת אֲשֶׁר בָּהֶן
 דַּעוּ כִּי יִ בְרַךְ יִבְרַכְכֶם וְהִרְבֶּה יִרְבֶּה אֶת בְּנֵי 368
 יִשְׂרָאֵל
 שְׂאֵל אִם יֵשׁ אִישׁ מֵעַבְדֶּיהָ אֲשֶׁר בָּרַח בְּלִילָהּ 369
 מִחֵיל אֲשׁוּר
 לָכוּ שְׂאֵלוּ מִי הָאִישׁ אֲשֶׁר בָּא מִהַמִּדְבָּר עִם 370
 סוּסִים וְגַמְלִים רַבִּים לָרְאוֹת אֶת שָׁרְנוֹ
 כֹּה יַעֲשֶׂה לִּי אֱלֹהִים וְכֹה יוֹסִיף אִם לֹא שׂר צָבָא 371
 תַּהְיֶה לְפָנַי כָּל הַיָּמִים

TEXT XXVII.

And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded.

372. Why have ye not yet finished the work which the king commanded you to perform this day?

373. Will ye not hearken to the voice of the seer, and do according to the commandment of the Lord?

374. The leader of the host said to the overseer, Look at the work which my servants have done, whether it be good or not.

375. As the messengers of the king commanded to the labourers on the wall of the city, so they performed their work.

376. Hast thou not seen the ambassadors who have come this day to speak to us the words of peace?

377. And the angel of the Lord said, Only the word that I shall speak unto thee, that shalt thou speak.

378. Before ye send the workmen away, bring them to the dwelling of the overseer to give them money.

379. And the king commanded, and they brought his chariot and horses that he might go to see the princes.

380. No work shall be done on this holy day according to the commandment of the Lord your God.

381. When thou hast done thy work, return to thy house and speak on this matter to thy sons.

382. And they came every one, and brought silver and gold, and gave them for the work of the sanctuary.

TEXT XXVII.

- it made lo work will see
וַיֵּרָא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְהָיָה עֹשׂוֹ אֹתָהּ
commanded
בְּאֲשֶׁר צִוָּה יי
- לָמַד לֹא שְׁלֵמָתָם הַמְּלָאכָה אֲשֶׁר צִוָּה אֶתְכֶם 372
הַמְּלָכָה לַעֲשׂוֹתָהּ הַיּוֹם
- הֲלֹא תִשְׁמְעוּ לְקוֹל הָרֹאֶה לַעֲשׂוֹת כְּמִצְוַת אֲדֹנִי 373
- וַיֹּאמֶר שֶׁר הַחִיל אֶל הַפֶּקִיד רָאֵה הַמְּלָאכָה אֲשֶׁר 374
עָשׂוּ עַבְדֵי הַטֹּבָה הִיא אִם לֹא
- בְּאֲשֶׁר צִוּוּ מִלֵּאכֵי הַמְּלָכָה לַעֲמִלִּים עַל חֹמֶת 375
הָעִיר בֵּן עָשׂוּ הַמְּלָאכָה
- הֲלֹא רָאִיתָ הַמְּלָאכִים אֲשֶׁר בָּאוּ הַיּוֹם לְדַבֵּר 376
אֵלֵינוּ דְּבָרֵי שְׁלוֹם
- וַיֹּאמֶר מִלֵּאכָה יי אָפֶס אֶת הַדֹּבֵר אֲשֶׁר אֲדַבֵּר 377
אֵלֶיךָ אַתָּה תְּדַבֵּר
- בְּטָרֶם תִּשְׁלַחֻ אֶת עֹשֵׂי הַמְּלָאכָה הַבִּיִּאם אֶל 378
מוֹשֶׁה הַפֶּקִיד לָתֵת לָהֶם כֶּסֶף
- וַיֵּצֵאוּ הַמְּלָכָה וַיְבִיאוּ אֶת רִכְבּוֹ וְאֶת סוּסָיו לְלָקֶת 379
לְרֵאוֹת הַשָּׂרִים
- כָּל מְלָאכָה לֹא יַעֲשֶׂה בַּיּוֹם הַקָּדוֹשׁ הַזֶּה כְּמִצְוַת 380
יי אֱלֹהֵיכֶם
- אִם עֲשִׂיתָ מְלָאכָתְךָ שׁוֹב לְבֵיתְךָ וְדַבֵּר אֶל בְּנֶיךָ 381
עַל הַדֹּבֵר הַזֶּה
- וַיָּבֹאוּ כָּל אִישׁ וַיְבִיאוּ כֶסֶף וְחָדָב וְנִתְּנוּם לְמְלָאכֶת 382
הַקֹּדֶשׁ

TEXT XXVIII.

Take not thy Holy Spirit from me.

383. Cast me not away from thy presence, and take not thy Holy Spirit from me.

384. Send not thy captains and warriors against a city the inhabitants of which have not provoked thee.

385. Let not thy son go to salute him and to bless him, for has he not fought against our king?

386. Bless ye the Lord who maketh his angels spirits, who dwelleth in Sion, the mountain of his holiness.

387. Go not into the sanctuary, and take not of the bread in the holy vessels which Aaron hath placed therein.

388. And he sent messengers to take him, and the Spirit of God was upon the messengers and they also prophesied.

389. Return not by this road by day, go forth by night, for there are many that seek your life.

390. Drive them not forth from the city, O king, send them not into captivity with their wives and children.

391. Discharge not the workmen until they have done the works which I appointed them to do.

392. Hath not the king commanded us not to smite the men in whose hands there are no weapons of war?

393. The two chieftains came to the gate of the city, and they saw one another, and they spoke one to another.

394. And Adam and Eve heard the voice of the Lord God walking in the garden in the cool of the day.

TEXT XXVIII.

take not thy Holy Spirit

רוּחַ קֹדֶשׁ אַל תִּקַּח מִמֶּנִּי

383 אַל תִּשְׁלִיכֵנִי מִלִּפְנֵי רוּחַ קֹדֶשׁ אַל תִּקַּח מִמֶּנִּי

384 אַל תִּשְׁלַח שְׂרִירָה וְאֲנָשִׁי מִלְחָמָה עַל עִיר אֲשֶׁר

יֹשְׁבֶיהָ לֹא נֹאצָה

385 אַל תִּשְׁלַח בְּנָה לִשְׁאֹל לוֹ לְשָׁלוֹם וּלְבָרְכוֹ הֲלֹא

נִלְחַם עַל מִלְּכֻנוּ

386 בָּרְכוּ אֶת יְיָ הַעֲשֵׂה מִלְּאֲכִיו רוּחוֹת הַיֹּשֵׁב עַל צִיּוֹן

הַר קֹדֶשׁ

387 אַל תִּלְדֵּךְ אֶל הַמִּקְדָּשׁ וְאַל תִּקַּח מִהַלְחָם אֲשֶׁר

בְּכָלִי הַקֹּדֶשׁ אֲשֶׁר שְׁמוֹ אֲהֲרֹן שֵׁם

388 וַיִּשְׁלַח מִלְּאֲכִים לְקַחַת אֹתוֹ וַתְּהִי רוּחַ אֱלֹהִים עַל

הַמִּלְּאֲכִים וַיִּתְּנֵבֹאוּ גַם הֵם

389 אַל תִּשׁוּבוּ יוֹמָם בְּדֶרֶךְ הַזֶּה צֹאוּ הַלֵּילָה כִּי רַבִּים

הַמִּבְקָשִׁים אֶת נַפְשְׁכֶם

390 הַמִּלֵּךְ אֶל תִּגְרָשֶׁם מִהָעִיר אַל תִּשְׁלַח בְּשָׂבִי עִם

נְשִׂיהֶם וּבְנֵיהֶם

391 אַל תִּשְׁלַח אֶת עַשִׂי הַמִּלְאָכָה עַד אִם עָשׂוּ אֶת

הַמִּלְאָכָה אֲשֶׁר צִוִּיתִים לַעֲשׂוֹת

392 הֲלֹא צִוֵּנוּ הַמֶּלֶךְ לֵאמֹר אַל תִּכּוּ הָאֲנָשִׁים אֲשֶׁר

אִין כָּלִי מִלְחָמָה בָּיָדָם

393 וַיָּבֹאוּ שְׁנֵי הַשָּׂרִים אֶל שַׁעַר הָעִיר וַהֲתִרְאוּ וַיִּדְּבְרוּ

אִישׁ אֶל אָחִיו

394 וַיִּשְׁמְעוּ אֹדָם וַתְּהִה אֶת קוֹל יְיָ מִתְּהִלָּה בֵּין לְרוּחַ

הַיּוֹם

TEXT XXIX.

And Hiram sent in the navy his servants, shipmen that had knowledge of the sea.

395. Take heed to yourselves, come with us and ascend the ships that walk on the great waters.

396. And they placed the shipmen in custody, according to the command of the leaders of the host.

397. A great king came against them, with chariots and horses and many ships.

398. There was a mighty wind upon the sea, and the two ships were wrecked in the storm.

399. Have they not sent forth their navy upon the great sea, with many fighting men on board?

400. They brought the ships to Joppa, and the king went forth to board them with many expert seamen.

401. And the chief sought for men of skill, who built a goodly powerful ship for the queen.

402. The sea was stormy and there was a mighty wind, and several ships were wrecked, and many expert seamen perished.

403. How beautiful upon the ocean are the great ships, that walk on the surface of many waters.

404. The king and queen went to the water gate of the city, near which the fleet had come.

TEXT XXIX.

knowers of ships

navy

וַיִּשְׁלַח חֵירָם בְּאֹנִי אֶת עֲבָדָיו אֲנָשֵׁי אֲנִיּוֹת יָדְעֵי

sea

הַיָּם

הַשָּׂמָרוֹ לָכֶם לָכוּ אִתָּנוּ וַעֲלוּ עַל הָאֲנִיּוֹת הַהֶלְכוֹת
עַל מַיִם רַבִּים 395

וַיִּשְׁמְרוּ אֶת אֲנָשֵׁי הָאֲנִיּוֹת בַּמִּשְׁמָר כַּמִּצְוֹת שָׂרֵי
הַחֵיִל 396

וַיָּבֹא מֶלֶךְ גְּדוֹל עֲלֵיהֶם בָּרָקֵב בְּסוּסִים וּבְאֲנִיּוֹת
רַבּוֹת 397

וַתְּהִי רוּחַ גְּדוֹלָה עַל הַיָּם וַיִּשְׁבְּרוּ שְׁתֵּי הָאֲנִיּוֹת
בַּסַּעֲרָה 398

הֵלֵא שָׁלְחוּ אֲנִיּוֹתָם עַל הַיָּם הַגְּדוֹל וְאֲנָשֵׁי
הַמִּלְחָמָה רַבִּים עֲלֵיהֶן 399

הַבִּיאוּ הָאֲנִיּוֹת אֶל יָפוֹ וַיֵּצֵא הַמֶּלֶךְ עִם אֲנָשִׁים
רַבִּים יָדְעֵי הַיָּם לָבוֹא עֲלֵיהֶן 400

וַיִּבְקֹשׁ הַשָּׂר אֶת אֲנָשֵׁי שָׂכָל אֲשֶׁר בְּנוֹ אֲנִיָּה טוֹבָה
וַגְּדֹלָה לַמִּלְחָמָה 401

וְהָיָם סַעַר וַתְּהִי רוּחַ גְּדוֹלָה וְאֲנִיּוֹת רַבּוֹת נִשְׁבְּרוּ
וַיָּמּוּתוּ רַבִּים מִיַּדְעֵי הַיָּם 402

מִה נָּאוּי עַל הַיָּם הָאֲנִיּוֹת הַגְּדֹלוֹת הַהֶלְכוֹת עַל
מַיִם רַבִּים 403

וַיָּלְכוּ הַמֶּלֶךְ וְהַמִּלְחָמָה אֶל שַׁעַר הַמַּיִם אֲשֶׁר לָעִיר
אֲשֶׁר הָאֹנִי קָרָבָה אֵלֶיהָ 404

TEXT XXX.

They are dead, they shall not live! they are deceased, they shall not rise!

405. The king and all his host were overpowered, and many of his soldiers perished on the hills.

406. And the princes who came up against him with their armies, drove them out of their cities.

407. As the Lord liveth, and as thy soul liveth, O king, I cannot tell whose son he is.

408. Thy dead shall live, they shall rise from the grave, but never shall the wicked rise nor live.

409. As they approached the city, they heard the voice of lamentations for the triumph of the Hittites.

410. And it was so, that as they searched for the king and his two sons whom the Philistines had slain,

411. Behold, they were unable to find the dead by reason of the multitude of the slain.

412. The Lord shall bless thee, and thou shalt see the good of Jerusalem all the days of thy life.

413. And Moses said to Israel, See, I have set before thee this day, life and good, and death and evil.

414. For the living know that they shall die, but the dead know not anything at all.

415. Hath not He commanded us to walk in holiness and righteousness before Him all the days of our life?

TEXT XXX.

shall arise not corpses shall live not dead

מתים בל יחיו רפאים בל יקמו

המלך וכל חילו נחלשו ורבים מאנשי המלחמה
מתו על ההרים 405

ויגרשום מעריהם השרים העלים עליו בחיל גדול 406

חי יי וחי נפשה המלך אם ידעתי בן מי הוא 407

יחיו מתיה יקומו משאול בל יקומו הרשעים ובל
יחיו 408

בקרבים אל העיר שמעו קול ענות גבורת
החתים 409

ויחי בבקשם המלך ושני בניו אשר הרגום
הפלשתים 410

והנה לא יכלו למצא המתים מרוב ההרוגים 411

יברכה יי ותראה בשוב ירושלם כל ימי חייה 412

ויאמר משה אל ישראל ראה נתתי לפניך היום
את החיים ואת השוב את הפות ואת הרע 413

כי החיים ידעים שימתי והמתים אינם ידעים
מאומה 414

הלא צונו אדני ללכת לפניו בקדושה ובצדקה
כל ימי חיינו 415

TEXT XXXI.

None of them can by any means redeem his brother,
nor give to God a ransom for him.

416. If ye will certainly redeem your brother, bring the
jewels of gold by night to my house.

417. When they took the ambassadors between the two
hills, they demanded a great ransom for their lives.

418. And their kindred sent much gold as a ransom, but
before they delivered it, the ambassadors were slain.

419. Bless the Lord, O my soul; blessed be the God of Israel,
for He hath visited and redeemed His people.

420. Into thine hand I commit my spirit. Thou hast
redeemed me O God of truth.

421. And the captives said, Who shall ransom us from those
who fought against us and put us in guard?

422. As the Lord liveth, who hath redeemed my soul from
all evil, I will surely ransom thy brother.

423. What nation is there in the earth like Israel, whom
God went to redeem for a people to himself?

424. Our God will multiply redemption to His people, and
He will redeem Israel from all his iniquities.

425. None of those who provoked me shall see the land I
promised to give to the sons of Israel.

426. Wherewithal shall I go before the leaders of the army,
for I have no weapons of war with me?

TEXT XXXI.

- ransom give not will redeem redeem brother
- אֶחָא לֹא פָדָה יִפְדֶּה אִישׁ לֹא יִתֵּן לְאֱלֹהִים כְּפָרוֹ
 אִם פָּדָה תִּפְדּוּ אֶחְיֶיכֶם הִבִּיאוּ בְלִילָה כְּלִי זָהָב 416
 לְבֵיתִי
- בְּלִקְחָם הַמִּלְאָכִים בֵּין שְׁנֵי הַהָרִים שָׂאֻלוֹ כֹּפֶר רַב 417
 לְנַפְשֹׁתָם
- וַיִּשְׁלְחוּ קְרוֹבֵיהֶם כֹּפֶר זָהָב רַב וּבָטָרָם נִתְּנוּהוּ 418
 נְהַרְגוּ הַמִּלְאָכִים
- בָּרְכִי נַפְשִׁי אֶת יְיָ בְּרוּךְ אֱלֹהֵי יִשְׂרָאֵל כִּי פָקַד 419
 וּפְדָה אֶת עַמּוֹ
- בִּידָה אֶפְקִיד רוּחִי פְדִית אוֹתִי אֵל אֲמֶת 420
- וַיֹּאמְרוּ הַשְּׁבוּיִם מִי יִפְדֶּנּוּ מִיַּד הַלְּחָמִים עָלֵינוּ 421
 וְהַשָּׂמִים אֶתְּנוּ בַּמֶּשֶׁמֶר
- חַי יְיָ אֲשֶׁר פָּדָה אֶת נַפְשִׁי מִכָּל רָע כִּי אֲשִׁים כֹּפֶר 422
 עַל אֶחָיָה
- מִי גֹי כִּי־יִשְׂרָאֵל עַל הָאָרֶץ אֲשֶׁר הִלְכּוּ אֱלֹהִים 423
 לְפָדוֹת לוֹ לָעַם
- אֱלֹהֵינוּ יִרְבֶּה פְדוֹת לָעַמּוֹ וַיִּפְדֶּה אֶת יִשְׂרָאֵל 424
 מִכָּל עֲוֹנוֹתָיו
- אִישׁ מִכָּל מִנְאֲצֵי לֹא יִרְאֶה הָאָרֶץ אֲשֶׁר דִּבַּרְתִּי 425
 לַתֵּת לְבְנֵי יִשְׂרָאֵל
- בְּמַדָּה אֵלֹהִי לִפְנֵי שָׂרֵי הַחֵיל כִּי אֵין אֹתִי כְּלִי 426
 מִלְחָמָה

TEXT XXXII. SECTION 1.

And Pharaoh's daughter said unto her, Take this child away, -----

427. And Pharaoh's daughter came and said, Behold a child which I have found this day.

428. And the daughters of the king said to her, Take away thy daughter with this child.

429. Before the queen came near the place in which the child was found, his mother came forth to see her.

430. My daughters shall go into the midst of the people, and shall find and bring the child.

431. Take away the child and convey it to Miriam, who dwelleth with her daughter in thy city.

432. And she said to her daughters, Why sent ye not the jewels which I demanded from you?

433. The prophetess whom thou sawest in the gate, asked the women, Why have ye not visited my daughters?

434. If thou shalt not guard this child, the daughter of Pharaoh will not give thee thy reward.

435. The mother of Sisera said, Where is the chariot of my son? and the women answered,—Yea, she returned answer to herself.

436. And thou, my daughter, arise and go to the queen who guarded thee and gave thee the jewels of gold.

437. Behold, she whom thou sawest to-day, and who drew the child from the water, is the daughter of Pharaoh.

TEXT XXXII. SECTION 1.

- this child take away
 וַתֹּאמֶר לָהּ בַת פְּרֹעֶה הִילִיכִי אֶת הַיֶּלֶד הַזֶּה
 427 וַתֵּבֵא בַת פְּרֹעֶה וַתֹּאמֶר הִנֵּה יֶלֶד אֲשֶׁר מִצְאֹתִי
 הַיּוֹם
 428 וַתֹּאמְרֶנָּה בָּנוֹת הַמֶּלֶךְ לָהּ הִילִיכִי בַתּוֹךְ עִם הַיֶּלֶד
 הַזֶּה
 429 בְּשָׂרָם תִּקְרַב הַמֶּלֶכָּה אֶל הַמָּקוֹם אֲשֶׁר הַיֶּלֶד
 נִמְצָא בוֹ וַיֵּצֵאָה אִמּוֹ לִרְאוּתָהּ
 430 בָּנוֹתֵי תִלְכַּנָּה בַתּוֹךְ הָעָם וַתִּמְצְאוּנָהּ וַתֵּבְאֶינָהּ
 הַיֶּלֶד
 431 הִלִּיכִי הַיֶּלֶד וַתְּבִיָּאֶהוּ אֶל מָרִים הַיּוֹשֶׁבֶת עִם בָּתֶּהּ
 בְּעִירָהּ
 432 וַתֹּאמֶר לְבָנוֹתֶיהָ לָמָּה לֹא שְׁלַחְתֶּן הַכֵּלִים אֲשֶׁר
 שְׁאַלְתִּי מִכֶּן
 433 הַנְּבִיָּאָה אֲשֶׁר רָאִית בַּשַּׁעַר שְׁאַלָהּ אֶת הַנָּשִׁים
 לֵאמֹר לָמָּה לֹא פָקַדְתֶּן אֶת בָּנוֹתֵי
 434 אִם לֹא תִשְׁמְרִי הַיֶּלֶד הַזֶּה לֹא תִמָּן לּוֹ בַת
 פְּרֹעֶה שְׂכָרְךָ
 435 וַתֹּאמֶר אִם סִיסְרָא אֵינָה רֹכֵב בְּנִי וַתַּעֲנִינָה הַנָּשִׁים
 אָנָּה הִיא תִשָּׁב אֲמָרֶיהָ לָהּ
 436 וְאַתָּה בָּתִּי קוֹמִי צֵאי אֶל הַמֶּלֶכָּה אֲשֶׁר שָׁמְרָה
 אֶתְּךָ וְנִתְּנָה לָךְ כָּלִי הַזֶּה
 437 הִנֵּה זֹאת אֲשֶׁר רָאִית הַיּוֹם וְאֲשֶׁר מִשְׁתָּה הַיֶּלֶד
 מִדְּהִמִּים הִיא בַת פְּרֹעֶה

SECTION 2.

--- and nurse it for me, and I will give thee thy wages. -----

438. O, princess, restore to me the jewels of gold which I brought to thy house to shew them to thy daughter.

439. Nurse this child for me, and I will send thy wages to thee from day to day by the hand of my wife.

440. The hired servants demanded their wages from the captains of the host before they drew near to the city.

441. The daughter of Pharaoh found the child and said, This is one of the Hebrews' children.

442. And she called his name Moses, and she said, Because I drew him out of the water.

443. Behold, I have given you your wages; arise ye and go up from amongst this people.

444. And she said to the two women, Go, return each to her mother's house; why will ye go with me?

445. Go in peace, and the God of Israel grant thee thy petition that thou hast asked of Him.

446. Hagar! whence comest thou, and whither wilt thou go? and she said, I flee from the face of my mistress Sarah.

447. And the woman said to her sisters, Let us go and visit the daughters of the deceased princess.

448. When Deborah judged Israel, did not the wife of Heber slay Sisera who had fled to her dwelling?

SECTION 2.

thy wages shall give and I for me nurse him

וַהֲיִנְקֵהוּ לִי וְאֲנִי אֶתֵּן אֶת שְׂכָרְךָ

438 הַשָּׂדֶה הָשִׁיבִי לִי אֶת כָּלִי הַזֶּהב אֲשֶׁר הֵבֵאתִי
לְבֵיתְךָ לְהִרְאוֹתָם לְבֵיתְךָ

439 הַיְנִיקִי לִי אֶת הַיֶּלֶד הַזֶּה וְאֲנִי אֲשַׁלַּח לְךָ שְׂכָרְךָ
מִיּוֹם לְיוֹם בְּיַד אִשְׁתִּי

440 הַשְׂכִּירִים שָׂאֻלוֹ שְׂכָרָם מִשְׁרֵי הַחֵיִל בְּטָרָם יִקְרְבוּ
אֶל הָעִיר

441 בַּת פְּרָעָה מְצָאָה הַיֶּלֶד וְתֹאמַר מִי־לִי הָעֶבְרִים
זֶה

442 וְתִקְרָא שְׁמוֹ מֹשֶׁה וְתֹאמַר כִּי מִן הַפִּיִּם מָשִׁיתִהוּ

443 הִנֵּה נָתַתִּי לָכֵן שְׂכָרְכֵן קִמְנָה צְאִינָה מִתּוֹךְ הָעָם
הַזֶּה

444 וְתֹאמַר לְשִׁתִּיהֶן לִכְנָה שִׁבְנָה אִשָּׁה לְבֵית אִמָּה
לָמָּה תִּלְכְּנָה עִמִּי

445 לִכִּי לְשָׁלוֹם וְאֵלֹהֵי יִשְׂרָאֵל יִתֵּן לְךָ אֶת שְׂאֵלְתְּךָ
אֲשֶׁר שְׂאֵלְתָּ מֵעַמּוֹ

446 הָגֵר אִי מִזֶּה בָּאת וְאָנָּה תִּלְכִּי וְתֹאמַר מִפְּנֵי שְׂרִי
גְבֻרָתִי אֶלְכִי בְּרִחַת

447 וְתֹאמַר הָאִשָּׁה אֵל אֲחֻתָּה גִּלְדָּה וְנִפְקֹד אֶת בָּנוֹת
הַשָּׂדֶה אֲשֶׁר מֵתָה

448 בְּיָמֵי שְׁפֹט דְּבָרָה אֶת יִשְׂרָאֵל הֲלֹא אִשָּׁת חֵבֶר
הָרְגָה אֶת סִיסְרָא בְּבָרְחוֹ לְמָקוֹם מוֹשְׁבֹתָהּ

SECTION 3.

- - - And the woman took the child and nursed it.

449. And his mother took him and nursed him, and Pharaoh's daughter gave her wages.

450. Adam beheld her and said, She shall be called woman, because she was taken out of man.

451. And the Egyptian and Hebrew women came to see the host going forth to the battle.

452. The Hebrew woman nursed the child, and received her wages from the hand of Pharaoh's daughter.

453. If the nurses will not receive their wages, we will give them gold ornaments.

454. Thou knowest not, O princess, that the child whom thou hast found shall lead forth all his people from Egypt.

455. And thou, hast thou given their wages to the women whom Pharaoh's daughter ordered to guard the child?

456. Ye knew not, then, that the woman who received the child to nurse it, was verily its mother?

457. She said to the women, Lo, I have given you these jewels to give to your daughters and their children.

458. My daughters saw their sisters, and brought garments for them, and gave them their own jewels of gold.

459. The prophetess saw your sisters talking with mine in the way, and she sent them to your houses.

460. We have indeed seen thy sons and thy daughters, O Naomi, but not thy brothers and thy sisters.

461. On that day the whole of the Hebrew host passed through the great waters on foot into the wilderness.

462. And her mother came to her and said, Where is the child whom Pharaoh's daughter found?

SECTION 3.

nursed him

וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתְּנִיָּקֵהוּ

וַתִּקְחָהּ אִמּוֹ וַתְּנִיָּקֵהוּ וַתֵּן לָהּ בֵּת פָּרְעָה אֶת שָׂכָרָה 449

וַיֵּרָאָה אָדָם וַיֹּאמֶר לָזֹאת יִקְרָא אִשָּׁה כִּי מֵאִשׁ 450

לָקַחָהּ זֹאת

וַתִּבְאֶנָּה הַמִּצְרִיּוֹת וְהָעִבְרִיּוֹת לִרְאוֹת הַחֵיִל 451

בְּצֵאתוֹ לַמִּלְחָמָה

הָעִבְרִית הַיְנִיקָה אֶת הַיֶּלֶד וּלְקַחָהּ שָׂכָרָה מִיַּד 452

בֵּת פָּרְעָה

אִם הַמִּנִּיקוֹת לֹא תִקְחָנָה שָׂכָרָן נָתַן לָהֶן כָּלִי זָהָב 453

לֹא תִדְעִי אֵת הַשָּׂרָה כִּי הַיֶּלֶד אֲשֶׁר מְצֵאתָ יוֹצֵיא 454

כָּל עַמּוֹ מִמִּצְרַיִם

וְאֵת הַנְּתִתָּ שָׂכָר לְנָשִׁים אֲשֶׁר צִוִּיתָה עֲלֵיהֶן בֵּת 455

פָּרְעָה לְשֹׁמֵר הַיֶּלֶד

אֲתָן לֹא יִדְעָתָן בַּיּוֹם הַהוּא כִּי הָאִשָּׁה אֲשֶׁר לָקַחָהּ 456

הַיֶּלֶד וַתְּנִיָּקֵהוּ הִיא הִיא אִמּוֹ

וַתֹּאמֶר לְנָשִׁים הֵן נָתַתִּי לָכֶן כָּלִי זָהָב הָאֵלֶּה 457

לְתִתָּם לְבְנוֹתֵיכֶן וּלְיִלְדֵיהֶן

אֲזִי רְאוּ בְנוֹתֵי אֶת אֲחוֹתֵיהֶן וַתִּבְיָאֵנָה לָהֶן שְׂמֵלוֹת 458

וַתִּתְּנֵנָה לָהֶן כָּלִי זָהָב

הַנְּבִיאָה רָאִתָּה אֲחוֹתֵיכֶן מִדְּבָרוֹת עִם אֲחוֹתֵי 459

בְּדַרְךָ וַתִּשְׁלַחֵן לְבְתִיכֶן

נְעָמִי אִמְנָה רְאִינוּ בְנֵיךָ וּבְנוֹתֶיךָ אֵיךְ לֹא אֲחִיךָ 460

וְאֲחִיוֹתֶיךָ

בַּיּוֹם הַהוּא עָבַר כָּל הָעָבָא הָעִבְרִי בְּרִגְלָם בְּתוֹךְ 461

מַיִם רַבִּים לְלָקֶת אֶל הַמִּדְבָּר

וַתִּבֹּא אִמּוֹהָ אֵלֶיהָ וַתֹּאמֶר אֵיךְ הַיֶּלֶד אֲשֶׁר מְצָאתָ 462

בֵּת פָּרְעָה

TEXT XXXIII.

Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

463. Then the woman said, Let thy daughter speak one word, O my father; and he said to her, Say on.

464. It may be, that the queen will listen to thy words, O my daughter, and will do according to thy request.

465. If there be room in thy father's house, my two daughters will lodge there this night.

466. Tell me now, I pray thee, whose house is this, and whose daughters are these who are with thee.

467. And it came to pass that they saw the daughters of men that they were fair, and they took to themselves wives.

468. They saw the women and said to them, Is the seer here? and they said, Yes, Behold he is before you.

469. And she told him all the words of the prophet, and all those signs came to pass that day.

470. Who told thy daughters that there was room for them to lodge in the house of thy sisters?

471. Arise, O ye daughters of Sion, go forth, serve the Lord in the place which the king hath shewed.

472. And yet verily she is my sister, my father's daughter but not my mother's, and she became my wife.

473. Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people and thy God my God.

TEXT XXXIII.

- ^{room} בַּת מִי אֶת הַגִּידִי נָא לִי הַיֵּשׁ בֵּית אָבִיךָ מְקוֹם
^{inform} לָנוּ לָלִין ^{to lodge}
 463 וְהֵאמֵר הָאִשָּׁה אָבִי תִדְבֹר נָא בְתָהּ דָּבַר וַיֹּאמֶר
 לָהּ דַּבְּרִי
 464 אוֹלִי תִשְׁמַע הַמֶּלֶכָה לְדַבְּרֶיךָ בָּתִּי וְתַעֲשֶׂה
 כְּשִׂאֲלֶתְךָ
 465 אִם יֵשׁ מְקוֹם בְּבֵית אָבִיךָ שְׁתִּי בָנוּתִי תִלְיִנָּה שָׁם
 בְּלִילָהּ הַזֶּה
 466 הַגִּידִי נָא לִי לְמִי הַבֵּית הַזֶּה וּבָנוּת מִי אֵלֶּה
 אֲשֶׁר עִמָּךְ
 467 וַיְהִי כִי רָאוּ אֶת בָּנוּת אָדָם כִּי טֹבוֹת הָנָה וַיִּקְחוּ
 לָהֶם נָשִׁים
 468 רָאוּ אֶת הַנָּשִׁים וַיֹּאמְרוּ לָהֶן הַיֵּשׁ בָּנוּת הָרְאָה
 וְהֵאמְרוּ יֵשׁ הַנָּנוּ לְפָנֶיכֶם
 469 וְהָיָה הַגִּידָה לֹא כָל דַּבְּרֵי הַנָּבִיא וַיָּבֵאוּ כָל הָאֲתוֹת
 הָאֵלֶּה בַּיּוֹם הַהוּא
 470 מִי הַגִּיד לְבָנוּתֶיךָ כִּי יֵשׁ מְקוֹם לָהֶן לָלִין בְּבֵית
 אַחֲוֹתֶיךָ
 471 קָמְנָה בָנוּת צִיּוֹן צִאֲיָנָה וַעֲבַדְנָה אֶת אֲדֹנֶי בַּמְּקוֹם
 אֲשֶׁר הָרְאָה הַמֶּלֶךְ
 472 וְגַם אִמָּנָה אַחֲוִיתִי הִיא בַת אָבִי אֲדָה לֹא בַת אִמִּי
 וְתַהֲי לִי לָאִשָּׁה
 473 אֵל אֲשֶׁר תִּלְכִּי אֵלַי וּבִאֲשֶׁר תִּלְיִנִי אֵלִין עִמָּךְ
 עִמִּי וְאֶלְהִידֶיךָ אֵלְהִי

TEXT XXXIV.

The Lord of Hosts mustereth the host of the battle.

474. The inhabitants of the great and goodly city exalted themselves above all nations and all peoples;

475. They were renowned in all lands for their prowess in war and their skill in all the arts;

476. And the king hearkened to the voice of his councillor and he built great walls and gates and many towers to the city;

477. And the citizens conspired against him; and the king fled by night to the island kingdom, he and all his house;

478. Then arose a mighty monarch who had many horses and chariots, soldiers and arms, and great ships of iron;

479. And he mustered his host to pass through the realm to make war against the princes of the neighbouring territory;

480. And these went up against him like a whirlwind and prevailed and drove him and his army from before them;

481. And they took the great king and his chiefs and all the valiant leaders of his host and put them in ward;

482. And his servants in the great city arose against him, they banished the queen and her son, and seized his kingdom;

483. They fitted out great ships of war, and procured weapons from over the sea, that they might drive out the allies;

484. And the kings went up against that great city, and built towers and trenches, and discharged missiles of fire at it;

485. And the towers of the great city were broken up, and all the leaders and their whole host were taken into captivity.

TEXT XXXIV.

mustereth

- יי צבאות מִפְקֹד צָבָא מִלְחָמָה
 יֹשְׁבֵי הָעִיר הַגְּדֹלָה וְהַטְּבָה הִתְגַּדְּלוּ עַל כָּל הַגּוֹיִם 474
 וְעַל כָּל הָעַמִּים
 וַיְהִי שֵׁם לָהֶם בְּכָל הָאָרֶץ עַל גְּבוּרָתָם בְּמִלְחָמָה 475
 וְעַל שָׂכָלָם בְּכָל מְלָאכָה
 וַיִּשְׁמַע הַמֶּלֶךְ בְּקוֹל יַעֲצוֹ וַיִּבֶן חֲמוּת גְּדוֹלוֹת 476
 וַשְּׁעָרִים וּמִגְדָּלִים רַבִּים לָעִיר
 וַיִּתְגַּדְּלוּ בּוֹ אַנְשֵׁי הָעִיר וַיִּבְרַח הַמֶּלֶךְ לַיְלָה אֶל אִי 477
 הַמְּמִלְכָה הוּא וְכָל בֵּיתוֹ
 אִזּוֹ קָם מֶלֶךְ גָּבוּר וְלוֹ סוּס וּרְכָב רַב וְאַנְשֵׁי וְכָלִי 478
 מִלְחָמָה וְאַנְיּוֹת בְּרוֹז גְּדוֹלוֹת
 וַיִּפְקֹד אֶת צָבָאוֹ לַעֲבֹר בָּאָרֶץ לְהַלָּחֵם בַּשָּׂרִים 479
 הַקָּרִבִּים אֶל אֶרְצוֹ
 וְאַלֶּהָ עָלוּ עָלָיו כְּסָעָרָה וַיִּגְבְּרוּ עָלָיו וַיִּגְרְשׁוּ אֹתוֹ 480
 וְאֶת חֵילוֹ מִפְּנֵיהֶם
 וַיִּקְחוּ אֶת הַמֶּלֶךְ הַגָּדוֹל וְאֶת שָׂרָיו וְאֶת כָּל שָׂרֵי 481
 צָבָאוֹ הַגְּבוּרִים וַיְשִׁימוּם בַּמִּשְׁמֶר
 וַיִּקְוֻמוּ עָלָיו עֲבָדָיו אֲשֶׁר בָּעִיר הַגְּדֹלָה וַיִּשְׁלְחוּ אֶת 482
 הַמֶּלֶכֶּה וּבָנָהּ וַיִּקְחוּ מִמֶּלְכָתָהּ
 וַיִּכְיֶנּוּ אַנְיּוֹת הַמִּלְחָמָה גְּדוֹלוֹת וַיָּבִיאוּ כָלִי מִלְחָמָה 483
 מֵעַל הַיָּם לִגְרֹשׁ בָּהֶם בְּעַלֵּי הַבְּרִית
 וַיַּעֲלוּ הַמֶּלְכִּים עַל הָעִיר הַגְּדֹלָה הַזֹּאת וַיִּבְנוּ 484
 מִגְדָּלִים וַחֲל וַיִּשְׁלִיכוּ בָּהּ חֲצֵי אֵשׁ
 וַיִּפְקְעוּ מִגְדָּלֵי הָעִיר הַגְּדֹלָה וַיִּשְׁבּוּ כָּל הַשָּׂרִים וְכָל 485
 צָבָאָם

EXERCISES ON THE PERSONAL PRONOUNS AND THE TWO TENSES.

Masculine.

1. I have guarded thee, and I will guard thee still.
2. Thou hast guarded him, and thou wilt guard him still.
3. He guarded us, and he will guard us still.
4. We guarded you, and we will guard you still.
5. Ye guarded them, and ye will guard them still.
6. They guarded me, and they will guard me still.

Feminine.

7. Thou hast guarded her, and wilt guard her still.
8. She hath guarded thee, and she will guard thee still.
9. Ye guarded them, and will guard them still.
10. They have guarded you, and they will guard you still.

Masculine.

1. ānōkhī shāmārtī ōthkā, vaāni eshmōr^ekā ōd
2. āttāh shāmārtā otho, v^eattāh thishm^erēhū ōd
3. hū shāmār ōthānū, v^ehū yishm^erēnū ōd
4. ānāknu shamar^enu ēthkhēm, vaānāknu nishmār^ekhem ōd
5. āttēm sh^emārtem othām, v^eattem tishm^erūm ōd
6. hēm sham^eru othī, v^ehēmmāh yishmerūnī ōd

EXERCISES ON THE PERSONAL PRONOUNS AND THE TWO TENSES.

- 1 אֲנִי שָׁמַרְתִּי אֹתָהּ וְאֲנִי אֲשָׁמְרָהּ עוֹד
- 2 אַתָּה שָׁמַרְתָּ אֹתוֹ וְאַתָּה תִּשְׁמְרֶהוּ עוֹד
- 3 הוּא שָׁמַר אֶתְנוּ וְהוּא יִשְׁמְרֵנוּ עוֹד
- 4 אֲנִיחֵנוּ שָׁמַרְנוּ אֶתְכֶם וְאֲנִיחֵנוּ נִשְׁמָרְכֶם עוֹד
- 5 אַתֶּם שָׁמַרְתֶּם אֹתָם וְאַתֶּם תִּשְׁמְרוּם עוֹד
- 6 הֵם שָׁמְרוּ אֹתִי וְהֵמָּה יִשְׁמְרוּנִי עוֹד

-
- 7 אַתָּה שָׁמַרְתָּ אֶתָּה וְאַתָּה תִּשְׁמְרֶיהָ עוֹד
 - 8 הִיא שָׁמְרָה אֹתָהּ וְהִיא תִּשְׁמָרָהּ עוֹד
 - 9 אַתָּן שָׁמַרְתֶּן אֹתָן וְאַתָּן תִּשְׁמְרוּן עוֹד
 - 10 הֵן שָׁמְרוּ אֹתָן וְהֵנָּה תִּשְׁמְרוּן עוֹד
-

Feminine.

7. ät° shamart° othāh, v°at° tishmeriah öd
8. hī shām°rāh othākh, v°hī thishm°rēkh öd
9. ättēn sh°mar°tēn othān, v°atten tishm°rūn öd
10. hēn shām°rū ēthkhēn, v°hēnnāh thishm°rūkhēn öd

EXERCISES ON THE POSSESSIVE PRONOUNS.

These Sentences are all to be mastered.

1. Thy son and his servant found my friend with our guest in their vineyard.
 2. Thy sons and his servants saw my friends with our guests in their vineyards.
 3. Oh princess, her daughter has not returned with thy sister from their vineyard.
 4. Oh Queen, her daughters have returned with thy sisters to their vineyards.
 5. Shepherds! go ye to your pasture and guard your herds by night with your brethren.
 6. Shepherdesses! come ye to your field and watch over your flocks by day with your sons.
-
7. His brother hath given gold to me and also to him, and a horse for thee, oh my son.
 8. His brothers have given silver to us and also to her, and an earring for thee, oh my daughter.
1. bínkha v'ábhdō mátsu éth rēi im or'kēnu bḡ'khārmām
 2. bāneykha vāābhādaiv rāu éth rēai im or'kēynu bḡ'kharméyhem
 3. hássaráh bittáh lo shāváh im akothékh mikkarmān
 4. hámmálkáh b'nothéhā lo shābhū im akothāyikh l'kharmeyhen
 5. hārōym l'khu l'mir'ákhem v'shīm'ru tson'khem bálaylāh im akēykhem
 6. hārōoth lēkh'nāh lisād'khen v'shīq'du āl edrēyken yomām im beneykhen
 7. akiv nāthān lī v'gām lō zāhābh ūl'khā bhēni nāthān sūs
 8. ekāiv nāth'nū lauū v'gām lāh kōsēph v'lākh bittī nāth'nū āgīl

EXERCISES ON THE POSSESSIVE PRONOUNS.

1 בְּנֵי הָעָבְדִּי מֵאַיִן אֵת רָעִי עִם אֲרֻחָי בְּכֻרָם

2 בְּנֵי הָעָבְדִּי רָאִי אֵת רָעִי עִם אֲרֻחָי בְּכֻרָמִיָּם

3 הַשָּׂרָה פָּתָה לֹא שָׁבָה עִם אֲחֻתָּהּ מִבְּרָמָן

4 הַמֶּלֶכָה בְּנוּתָהּ לֹא שָׁבָה עִם אֲחֻתָּהּ לְבָרְמִיָּהוּ

5 הָרָעִים לָכֵן לְבָרְמִיָּם וְשָׂמְרוּ צִוֵּיָם וְלֹאֵלֶּה עִם אֲחֵיהֶם

6 הָרָעִים לָכֵן לְשֹׁדֵן וְשֹׁדֵר עַל עִירֵיהֶן יוֹשְׁבֵי עִמָּתָן

7 אֲחֵי נָתָן לִי וְגַם לִי זָהָב וְלֶחֶם בְּנֵי נָתָן סוּם

8 אֲחֵי נָתָן לָנוּ וְגַם לָנוּ פָסָח וְלֶחֶם בִּרְחֵי נָתָן עֲגִיל

TEXT VII.

רֹאז רֹאִינוּ כִּי־הָיָה יי עֲמֹד

פז וְהָיָה כְּאֲשֶׁר יִלְכֹּד לְאֶרֶץ הַזֹּאת נִרְאָה מִלְכֵי הָעָרִים
אֲשֶׁר עַל הַהָרִים

פח הֲלֹא יִלְכֹּד הַשָּׁמַר אֶתְנוּ לְרֹאוֹת הָעִיר וְהַעֲמִלִים
בָּהּ

פט וַיֹּאמֶר הַרְאָה לְאִישׁ שְׁלוֹם לָהּ וּלְכָל אֲשֶׁר עִמָּהּ
בְּבֵיתָהּ

צ וְהָיָה בַּעֲלֹת מִשָּׁה עַל הָהָר הַשּׁוֹב הַזֶּה רֹאֵה רֹאֵה
הָאֶרֶץ הַשּׁוֹכֶה הַזֹּאת

צא הִיִּי־תָ עִמָּנוּ וְזִכְרֹתֵנוּ בַּעֲבֹדֹתֵנוּ בָּאֶרֶץ אֲשֶׁר
חִצְּאָתָנוּ מִשָּׁם

צב הֲלֹא שָׁקֵד שָׁקֵדְנוּ בְּבֵיתָהּ וְשָׁמַר שָׁמְרָנוּ אֶת כָּל
אֲשֶׁר לָהּ בּוֹ

צג כִּי הָיִינוּ עֲבָדִים בָּאֶרֶץ הַזֹּאת וַיִּחַצְּאוּנוּ יי מִשָּׁם
וּבְנִינוּ אֶתְנוּ

צד מִה גְּדוֹל הַשְּׁלוֹם אֲשֶׁר אִתָּה נָתַן לַהֲלָכִים לַפְּנִיָּה
בְּצֶדֶק

צה כִּי יַעֲלֻ בְנֵי יִשְׂרָאֵל לִירוּשָׁלַם מִיָּמִים יְמִימָה רֹאֵה
נִרְאָה אֶת הַנְּבִיא

צו שָׁמַר שָׁמְרָנוּ תוֹרַת יי וְנָתַן שְׁלוֹם לָנוּ וּלְבְנֵינוּ

צז וַיַּעַל הָאִישׁ עִם בָּנָיו וְכָל הָעֲבָדִים אֲשֶׁר לוֹ לְרֹאוֹת
הָעִיר הַגְּדֹלָה

SECTION 2.

וַיֵּצֵאֵהָ יי אֱלֹהֶיהָ מִשֵּׁם

עו המֶלֶךְ לֹא יִתֵּן לָהּ הָאָרֶץ הַזֹּאת כִּי לֹא שָׁמַרְתָּ תוֹרָתוֹ

עז הֲלֹא שָׁמַעְתָּ כִּי הָעֲבָדִים בְּנֵי עָרִים גְּדֹלוֹת בָּאָרֶץ מִצָּרִים

עח מִה צְדִיקִים כָּל הַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר נָתַן יי לִפְנֵי הַגּוֹי

עט עֲבָדֵי זָכְרוּ תוֹרָתִי הַצְדִּיקָה בְּיוֹם אֲשֶׁר יֵצְאוּ מִבֵּית עֲבָדִים

פ לֹא זָכַר כִּי כָל הַבּוֹנִים בָּעִיר הַזֹּאת עָמְלוּ בְּבֵיתוֹ יוֹמִים

פא אֱלֹהִים מִשְׁפָּטֶיהָ לְמֶלֶךְ הֵן וְצִדְקָתָהּ לָבוֹן מֶלֶךְ

פב זָכְרוּ יי אֲשֶׁר הוֹצִיא אֶתְכֶם וּבְנֵיכֶם מִמִּצְרַיִם אֶל הָאָרֶץ הַטּוֹבָה הַזֹּאת

פג הֲלֹא זָכַרְתָּ הָעִיר אֲשֶׁר הִלַּךְ הַמֶּלֶךְ שָׁם וּבָנָה לּוֹ בֵּית גְּדוֹל בָּהּ

פד זָכַר יוֹם יָצֵאתָ מִהָאָרֶץ הַזֹּאת כִּי יי אֱלֹהֶיהָ שָׁמְרָה

פה פֶּאֶשֶׁר הוֹצִיא אֶת יִשְׂרָאֵל מִשֵּׁם וְנָתַן לָכֶם אֲרָצוֹת הַגּוֹיִם

פו הֲלֹא מֶלֶךְ הַמְּלָכִים הַשְׁמִיעַ לָכֶם מִה טוֹב וּמִה תוֹרַת יי

TEXT VI. SECTION 1.

וְזָכַרְתָּ פֶּרֶעַבְד הָיִיתָ בָּאָרֶץ מִצְרַיִם

סה וַיַּעַלּוּ עַבְדֵי הַמֶּלֶךְ לָאָרֶץ הַזֹּאת וַיְבִנוּ לָו עִיר עַל
הַהָר

סו לָמַדָּה לֹא זָכַרְתָּ הַיָּמִים אֲשֶׁר עָבַד הָיִיתָ בָּאָרֶץ
מִצְרַיִם

סז וַיֹּאמְרוּ הָעֲבָדִים לְבוֹנִים לֵאמֹר שִׁקְדוּ עַל בֵּית
הַמֶּלֶכָה וְשִׁמְרוּהָ

סח מִי גֹי אֲשֶׁר נָתַן לוֹ תוֹרָה צְדִיקָה כְּזֹאת אֲשֶׁר
הַשָּׁמַיִם הַיּוֹם

סט זָכְרוּ כִּי יִי שִׁמְרָכֶם בְּכָל יָמֵי עֲבַדְתְּכֶם בְּמִצְרַיִם

ע עַבְדְּךָ בְּשָׂרוֹ יִשְׁמַעַת בֵּית יִשְׂרָאֵל בְּכָל הָאֲרָצוֹת

עא וְאַתָּה הַמֶּלֶךְ לָמַדָּה לֹא שִׁמְרָתָ הַחֲקִים אֲשֶׁר נָתַן
אֱלֹהִים לְיִשְׂרָאֵל

עב צִדְקָתוֹ כְּהָרִים גְּדִלִים הַגְדִּיל תוֹרָתוֹ

עג לֹא עָמַלְתָּ לְשׂוֹא בְּבֵית אֲשֶׁר הַמֶּלֶךְ בָּנָה לִי עַל
הַר הַבְּרָמָל

עד וְאַתָּה בֶּן אָדָם זָכַר כָּל הַתּוֹרָה הַזֹּאת וְהַשָּׁמַיִם
בָּאָרֶץ הַזֹּאת

עה לָמַדָּה לֹא הִזְכַּרְתָּ אֶל הַמֶּלֶךְ אֶת הָאֲנָשִׁים הָעֹמְלִים
בְּבֵיתוֹ

TEXT V.

- אם יי לא יבנה בית שוא עמלו בוניו בו
 נד למה לא יבנה המלך עיר על ההר ובתים גדלים
 לשמרו
 נה יי שמר העיר ולא עמלו שוא בוניו בו
 נו משמיעי חקיו ומשפטיו בגוים עמלו שוא בעירכם
 נז לא שמע המלך ליעציו ונתן בתים לשמרי העיר
 נח הבונים עמלו יום יום בביתכם ואנשי העיר
 שמרו בו
 נט מי יתן שלום לעיר ציון מי יתן ישועת ישראל
 ס מזה לכם ולשלום מזה השלום לרשעים אשר לא
 ישמעו לתורת יי
 סא לא פי מלך ומלך על ישראל ויאמר שמואל הלא
 יי אלהיכם מלכם
 סב הלא אמר לכם האיש לאמר שקדו ושמרו בית
 היעץ
 סג הלא שמעו כל בניו השמועה פי מבשרי שלום
 עלו לציון
 סד השלום לכם לבניכם ולבני בניכם ויאמרו שלום

TEXT IV.

אם יי לא ישמר-עיר שווא שקד שומר

מג לא ישמר הגוי אשר לא שמע אל החקים אשר נתן לו

מד הלא השמיע המלך תורתו לאנשים השמרים העיר הגדלה

מה אם המלכים לא ישמרו תורת יי לא יתן שלום לגוים

מו השמרים לא שקדו ומלכי האמרי עלו על העיר
מז עלו בלכם לעירכם ושמעו אל חקי מלככם הגדול

מח לא ילכו לפני השפטים למשפט ולא לפני הועצים לעצה

מש אשרי המלך אשר לו יעצים טובים ושפטים צדיקים בכל ממלכתו

נ רגלו מרגליו העיר הגדלה על ההר כי לא שקדו השמרים

נא המלך ויעציו לא שמרו ללכת בתורת יי

נב שווא לכם ללכת בעצת רשעים כי שווא לא ושמע אל

נג שקדו ושמרו את כל התורה הזאת אשר יי לא נתן לכם לשווא

TEXT III.

- אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הִלֵּךְ בְּעֵצַת רָשָׁעִים
 לב אֲשֶׁרִי הָאִישׁ הַטּוֹב אֲשֶׁר הִלֵּךְ בְּעֵצַת יַעֲצִים
 צַדִּיקִים
 לג פִּי אֵל גָּדוֹל יי וּמִלֵּךְ גָּדוֹל עַל כָּל אֱלֹהִים
 לד אֲשֶׁרִי הַצַּדִּיקִים הַהֹלְכִים בְּתוֹרַת אֱלֹהֵי יִשְׂרָאֵל
 לה לָכֵן בְּחָקִים וּבְמִשְׁפָּטִים אֲשֶׁר הִשְׁמִיעַ יי לָכֵן
 הַיּוֹם
 לו אֲשֶׁרִיכֶם הַמְּשִׁמְיָעִים תּוֹרַת יי לְכָל הַגּוֹיִם
 לז עָלוּ וּבָשְׁרוּ לַגּוֹיִם הַחֲקִים אֲשֶׁר נָתַן יי לַפְּנִיכָם
 לח הַמְּלָכִים הַמְּלָכִים עַל הָרִי אָדוֹם הִלְכּוּ בְּעֵצַת
 הָרָשָׁעִים
 לט לָמָּדָה לֹא הִשְׁמִיעוּ טוֹבָתוֹ וּגְדוּלָתוֹ לְמַלְכֵי
 הַגּוֹיִם
 מ יִשְׁפֹּט יי הַשֹּׁפֵט הַיּוֹם מִי הַצַּדִּיק וּמִי הָרָשָׁע
 מא הֲלֹא יַעֲצוּכֶם מַלְכֵיכֶם לָלֶכֶת בְּחָקֵי אֲדָנִי
 מב עָלוּ הַיַּעֲצִים עַל הַהָרִים לְבָשָׂר יִשׁוּעָה וְשָׁלוֹם

TEXT II. SECTION 1.

וּמִי גֹי גָדוֹל אֲשֶׁר-לוֹ חֲקִים וּמִשְׁפָּטִים צְדִיקָם
 כב מֶה טוֹב הַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר הַשָּׁמַיִם אֲדָנִי
 לְיִשְׂרָאֵל
 כג מִי גֹי אֲשֶׁר מֶלֶךְ הַמְּלָכִים הַשָּׁמַיִם צְדָקָתוֹ לוֹ
 כד מִי הַצְדִּיק אֲשֶׁר הַשָּׁמַיִם לְגִוִּי חָקִי אֲדָנִי
 כה הַשָּׁמַיִם לְגִוִּים צְדָקָת אֱלֹהֵי יִשְׂרָאֵל וְיִשׁוּעָתוֹ
 הַגְּדֹלָה
 כו עָלוּ מְלָכִים וּגְדֹלִים עַל הַהָרִים לְבִשָּׁר יִשׁוּעָתוֹ

SECTION 2.

כָּל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נָתַן לַפְּנִימָם
 הַיּוֹם
 כז גָּדוֹל וְצְדִיק אֲדָנִי גְדֹלָה וְצְדִיקָה תּוֹרָתוֹ
 כח אָמְרוּ מְלָכֵי הַגִּוִּים מֶה טוֹבָה צִיּוֹן שְׁלוֹם שְׁלוֹם
 לְצִיּוֹן
 כט מִבְּשָׂרִים עָלוּ וְנָתַנוּ כָּל הַתּוֹרָה הַזֹּאת לַפְּנִי
 הַמֶּלֶךְ וְהַמְּלָכָה
 ל שָׁמְעוּ אֶל תּוֹרָתוֹ אֲשֶׁר אָנֹכִי נָתַן לַפְּנִימָם וּלְפָנֵי
 כָּל יִשְׂרָאֵל הַיּוֹם
 לא שְׁלוֹם לָכֶם וּלְכָל מִשְׁמִיעֵי יִשׁוּעָת אֲדָנִי לְכָל
 הַגִּוִּים

SECTION 4.

אמר לציון מלך אלהיו

יא ציון כדה נאוו על הריו רגלי מבשרי ישועת
אלהים

יב עלו מבשרי שלום השמיעו ישועת אלהים לציון

יג מה אמר המלך הטוב מה אמרים משמיעי ישועה
ומבשרי שלום

יד המלך על הר ציון השמיע ישועה ושלום

טו מה אמר המבשר לישראל מלך המלכים מלך על
הר ציון

טז משמיעי ישועה עליו על הרי גלבע לבשר שלום

יז עלו המבשרים לאמר אלהי השלום מלך על הר
ציון

יח מלכים המלכים על הרי גלבע עליו על ציון

יט למה עלה מרגל על הרי מלכי עמון ואדום

כ ציון מלך אלהיו מלך המלכים מלך על הריו

כא מה נאוו על הר ציון רגלי משמיעי ישועתה
ושלומה

TEXT I. SECTION 1.

מה-נאוו על-ההרים

א נאוו ההרים

ב מה נאוו ההרים

ג מה על ההר

SECTION 2.

רגלי מבשר משמיע

ד נאוו רגלי המבשר

ה על הרי גלגל מבשר

ו על ההרים רגלי מבשרים

SECTION 3.

שלום מבשר טוב משמיע ישועה

ז מה טובים מבשרי שלום

ח שלום למבשר הטוב המשמיע ישועה על ההרים

ט על ההרים רגלי מבשרי שלום ומשמיעי ישועה

י משמיעי ישועה מבשרים שלום שלום

Hebrew Consonants and the Numerals they represent.

1	א	mute	50	נ	N
	ב	B		ן	n final
2	ג	BH or V	60	ס	S
3	ד	G (hard)	70	ע	mute
4	ה	D		פ	P
5	ו	H	80	ף	PH or F
6	ז	W or V		ף	ph or f final
7	ח	Z	90	צ	TS
8	ט	K		ץ	ts final
9	י	T	100	ק	Q
10	כ	Y or J	200	ר	R
	ך	K	300	ש	S
20	ל	KH		שׁ	SH
	לׁ	kh final		ת	T
30	מ	L	400	ת	TH
40	ם	M			
	םׁ	m final			

**Vowel sounds exemplified by English words in Hebrew letters.*

Note—The vowels (except *o* וּ) stand underneath the consonants.

dose	shore	below	ago	car	lot	wall	wave	wool	wood	eel	well	bewail	will
דֹּסֶה	שֹׁרֶה	בִּלְוֶה	אֶגוֹ	כָּר	לוֹט	וֹל	וֹלֵב	וּל	וּד	עֵל	וֵל	בִּוֵּל	וּל
dose	shore	below	ago	car	lot	wall	wave	wool	wood	eel	well	bewail	will

Hebrew Alphabet.

Aleph—beth—gimel—daleth—he—vau—zain—keth—teth—yod—caph
—lamed—mem—nun—samekh—ain—pe—tsade—koph—resh—shin—
sin—tau.

TABLE shewing, in Cols. 2 and 6, the sound of each syllable in Zeph. iii. 8. The mode of spelling used in the Manual is shewn in Cols. 3 and 7. This Text includes the whole Alphabet.

the kingdoms,	to pour	upon them my wrath,	all my fierce anger:	for	by the fire	of my jealousy	shall be devoured	all the earth.
mām'elākoth	lish'pōk	aleyhēm	zālmi	kōl	kārōn	āppi	kī	bēesh
qin'ālay	teak'el	kai	hār'ēs					
marm	law	koath						
lish	poke	boa	lay	hem	zah	me	coal	career
roan	ahp	pea	key	be	aish	kin	aw	theme
tay	aw	kail	call	haw	awe	rets		
Therefore wait ye for me,	saith Jehovah,	to the day of my	for the prey:	for	my judgment	to gather the nations,	to my assembling	raising
lākēn	kākkū-lī	n'eēm	y'hōvāh	ly'om	qūmī	lēad	kī	mishpātī
lēesōph	gōīm	lēqāb'h'etē						
law	cane	cark	coo	lee	nay	oom	† Ye	ho
vah	le	yome	coo	me	le	ard	key	mish
paw	tea	lay	es	soaf	go	yeem	le	cawve
tsee								
ḥēl	ḥē-ḥē,	ḥōm-ū-ū,	ḥēm	ḥē,	ḥē	ḥē	ḥē	ḥē

•• Italic letters are not to be sounded.

† See Preface.

CRITICAL NOTICES

OF THE MASTERY SERIES.

'At the commencement of this year we favourably noticed one of the useful series of text-books produced by Mr. Prendergast, viz. "The Hebrew Manual." Now the "Latin Manual" lies on our table, and under the same system the student is made acquainted with the language without a previous knowledge of grammar. The "Mastery system" is quite original, and would either enable an adult to learn Latin without the help of a teacher, or form a most useful precursor to the Technical Grammar, which, according to Mr. Prendergast, should not be attempted by boys under thirteen. The syntax is exemplified in the body of the Manual, while the Epitome of the Accidence shews the mechanism of the language. A series of sentences, with their English versions, are so arranged, that they shall embrace every construction, inflection, and word of the text, and these are to be thoroughly learned by heart. By this means great facility is attained in oral composition. . . . Mr. Prendergast insists emphatically on a complete "Mastery" of each sentence before proceeding to the [next] portion, as he judges it a waste of time to do anything short of that desirable end; and hence comes the title of a most useful series of handbooks.'—*Oxford Undergraduates' Journal*, October 17, 1872.

' . . . If Mr. Prendergast had done no more than turn out some new books of sentences no worse than the rest, we should see no occasion to quarrel with him. But what he has done is in fact very different. The *Mastery of Languages*, as he calls the method which he claims to have invented or perfected, is not a pretence or shadow, but a definite and intelligible method. . . . We agree with Mr. Prendergast that it cannot be right to learn Latin and Greek one way and modern languages another way, on the absurd supposition that the former are dead and the latter living; and we further agree that the present scholastic method, which some schoolmasters actually want to extend to modern languages, is distinctly wrong. . . . If a formula there must be, Mr. Prendergast's is more elastic and reasonable than most others. . . . There can be little doubt that, for the purpose of acquiring

complete command of a limited vocabulary, nothing better could well be devised. A learner who has gone conscientiously through one of these books, ought, at the end, to have everything in it at the tip of his tongue. Even one knowing something of the language in a general way might find it worth while, if he wanted for some special purpose to get up some special set of words, such as the terms of art proper to a science or business, to make himself familiar with them by Mr. Prendergast's plan. . . . New invention. . . . A good point is the Appendix of couplets—i. e. pairs of sentences, constructed on identical models, so that all the words are interchangeable and continue to make sense. These, if properly worked, cannot fail to be useful, with or without the other features of the system.'—*Saturday Review*, November 23, 1872.

'The object of this new system of teaching Latin composition is to impart a knowledge of the elements of grammar, pure and simple, by familiarising the mind of the beginner very gradually with the construction and inflection of the language, without confusing him with technical terms or rules or instruction. This is brought about by a series of sentences and their English versions, so as to embody and explain every construction. The method seems thoroughly effective, and most likely to revolutionise classical teaching in its best interests.'—*School Board Chronicle*, November 9, 1872.

'This is not so much a new Manual as a new *method* of teaching languages, and as such it reflects the highest credit upon the patience and genius of its author. . . . No doubt there is much that is very suggestive and helpful about it, as the tendency of the best modern teaching of any language has undoubtedly been—to get to the language itself as soon as possible, and work up to a grammar, rather than from it. . . . With a book like this we are willing to abdicate our office of critic, and be content with the more humble duty of earnestly inviting the attention of our professional brethren to a method of instruction which bears upon it the impress of deep and earnest thought and care, and of suggesting a careful study—if possible, an actual trial—and of asking for the results to be placed before the readers of *The Schoolmaster* at an early period. We may add that Mr. Quick, in one of the articles referred to, expresses his conviction "that Mr. Prendergast's name will live in the history of didactics." Such an opinion from one who has made the history of educational method his special study, may well excite some desire among teachers to know a little more of the Mastery system.'—*The Schoolmaster*.

' It cannot fail to be highly successful whenever it is honestly and perseveringly followed, and we would recommend all who wish to know something of Latin to give it a trial.'—*Leeds Mercury*.

' The system is ingenious and attractive.'—*Examiner*.

' Mr. Prendergast's method is wholly different from any other with which we are acquainted—so different indeed that, without personal experience of it, we almost hesitate to offer an opinion as to its merits. . . . It is, at any rate, novel and ingenious.'—*Educational Times*.

'I have gradually arrived at a decided conviction that in teaching languages we begin at the wrong end. Formerly, people used in science to begin with theories and proceed to facts; now good teachers of science lead even beginners to observe facts first, and then proceed to laws. But in grammar we still begin with abstract principles, which it is impossible for a child's mind to assimilate. When sentences are first taught and variations made, upon the plan recommended by Mr. Prendergast, I have found that children do not pronounce with the usual British accent, and do learn to express themselves in idiomatic French and German. They get to know, as Dr. Moberly expresses it, the sentence-moulds of other languages. Besides, the power of observation is cultivated; they learn to make rules themselves, and their grammatical faculty is developed. So far from the Mastery system, rightly understood, being a superficial one, it is the most thorough I know. I hope we shall, eventually, teach grammar as we now teach arithmetic. I mean, give no rules, but induce the learner to find them out.'—*See preface to Summary of H. M. Commissioners' Reports on Female Education by Dr. Beale, Principal of Ladies' College, Cheltenham, 1869.*

'Among the educational problems which still remain unsolved in England, that of the best method of teaching languages stands pre-eminent. Numerous processes, called methods, are, it is true, in use among us, and it is also true that by means of them a certain measure of success is attained, but the principles on which success or failure depend are little understood by the ordinary run of teachers. . . . The multitude of "methods" attests the lack of fixed principles of teaching. The fact is—and a very important fact too—that we only arrive at efficient processes of instruction by deducing from the natural method of learning . . . the natural and true method of teaching. The main business of the teacher is to teach the pupil how to teach himself. Mr. Prendergast has, in an extremely interesting treatise, "The Handbook to the Mastery Series," shewn that a "natural" system of teaching involves (1) very short lessons, (2) perfect mastery of them (hence the term "mastery"), (3) constant repetition of all that has been learnt, with a view to retain the mastery acquired. Then as to the matter of the lessons. These consist not of mere words and phrases as elements to be employed synthetically, but of entire idiomatic sentences—to be first "mastered," then resolved into their component parts. We strongly recommend Mr. Prendergast's "Handbook," as a lucid exposition of many very valuable didactic principles; and also his adaption of them to practice in the separate volumes dedicated to "French" and "German;" and we especially advise those who intend to give his system a trial to "master" the "Handbook" in the first instance.'—*Pall Mall Gazette.*

'The writer determined to put the Mastery system to the test in Germany. . . . After a study of less than two weeks he was able to sustain conversation in the newly-acquired language on a great variety of subjects. . . . So completely did the Mastery system vindicate its practicability in the test to which it was thus subjected, that the writer feels it his duty, as it is his pleasure, to recommend it whenever and wherever opportunity offers; and not only to scholars and students of linguistic science would he extend this recommenda-

tion, but to tourists and pleasure-seekers who may perchance have but a limited amount of time for their foreign investigations.'—*Preface to the American Edition by Professor Gallaudet, Principal of the Columbia Institute, Washington.*

'If we are, as some think, on the eve of a great reformation in the methods of studying language, Mr. Thomas Prendergast will certainly be recognised as its Luther. Educational conventions have debated the possibility of inventing a better system of instruction. College fellows have puzzled their venerable heads over the subject. It has found its way into Reviews. At last the time has come and the man! Mr. Prendergast, in his book, "On the Mastery of Languages," propounded the theory that the true way to learn an unknown language is, not to parrot its grammar and to thumb its lexicon, but to go to work, as a child does, to learn words and the idiomatic arrangement of words, and at once to put them to use.'—*Hartford Courant, Conn., U. S. A.*

'Mr. Prendergast's "Mastery System" of teaching languages, which has recently been introduced in England, and met there with the most extraordinary success, is truly a marvel of simplicity and ingenuity; and we cannot too strongly urge teachers and students of German and French to give the above-named Manuals a trial. Teachers will find that this new system considerably lessens their arduous task, and that it offers more guarantees of speedy and certain success than any of the old theories; and the students will not have to burden their minds with all that mass of unnecessary rubbish with which most of the French and German grammars now in use abound; and will, after a comparatively short time, not only be able to read the languages, but to speak and pronounce them correctly.'—*Lafayette Courier (U. S.).*

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'We have argued the subject in our own mind, but we must frankly confess that we have found all our objections answered in an apparently satisfactory manner in the "Handbook." . . . In so far as we are able to judge, the "Mastery System" is worthy of an unprejudiced trial.'—*Greenock Advertiser.*

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'Mr. Prendergast leaves no stone unturned to endeavour to make his theory clear, and he argues it out with such power and truth that one cannot help going along with him, feeling that his statements are sensible and just.'—*Dublin Evening Mail*.

' . . . Believing, from our own experience and observation of the process, that it is the memory not of words but of the form of a few typical sentences which helps us the most in our attempts to talk a new tongue.'—*Papers for the Schoolmaster*.

'En un mot, c'est le système le plus pratique que la philologie ait produit pour l'enseignement des langues étrangères.'—*L'Impartial de Boulogne-sur-Mer*.

'In Spanish we have one of Mr. Thomas Prendergast's "Mastery Series" (Longmans), a system which very competent judges pronounce to be of the very highest efficiency.'—*Spectator*.

'This very excellent Manual is designed to enable beginners to read the Hebrew Scriptures without the aid of a teacher, exhibiting, as it does, a most practical and well-graduated method of procedure, which cannot fail to enable beginners to rapidly acquire the power of wielding Hebrew forms and idioms of speech with facility, and to retain them in their memory by a fixed law of association. . . . We have no hesitation in recommending it as the most useful Manual for teaching Hebrew yet extant.'—*John Bull*, May 10, 1873.

THE MASTERY OF LANGUAGES, 8VO. 3RD EDITION.—'The author of this curious and interesting book makes in the preface a sort of half apology for its want of originality. He tells us that as his method "only professes to be an exposition of phenomena which have come under every one's observation, the want of novelty may not be considered altogether unpardonable." . . . The one conspicuous feature of Mr. Prendergast's book seems to us its originality, both in execution and design. . . . It is in the new application of old facts that originality lies, and, as a rule, the older the facts the greater the originality. It therefore appears to us that Mr. Prendergast deserves the highest credit for the rare novelty with which he has invested a thoroughly trite theme. . . . He charges headlong at institutions venerable from their age and prestige with a coolness which might make Mr. Bright himself turn pale. If there be a fundamental article in the Creed of the ordinary English linguist it is that, in learning a language, you must at once set vigorously to work to floor the grammar. . . . Mr. Prendergast certainly ought to have an unusual development of the bump of philoprogenitiveness, for no such friend of the schoolboy has yet appeared. If he succeeds in his crusade against that most dreaded and detested of all scholastic instruments of torture [Grammar], generations yet unborn will bless his name.'

'We cannot hope to give our readers a very complete or exact notice of a process altogether so new, but must refer them to the book itself, which is so clear and lively in its treatment that it is far from uninteresting even for those who take it up merely from curiosity, with little notion of putting it to any practical use. To all who are studying or about to study a language we heartily recommend it as full of useful hints, which even those who differ widely from the author may pro-

fitably adapt to their own purpose. But perhaps a fair general notion of Mr. Prendergast's process may be gained from a brief enunciation of the leading principles, which he works out with the *most rigorous and unflinching* logic to their ultimate conclusions. . . . We find the central idea of Mr. Prendergast's system to be, that it is worse than useless, worse than a mere waste of time, in learning a language to touch any part without thoroughly "mastering" it; but then our readers do not know the new and awful significance which in Mr. Prendergast's hands the word "mastery" gains. . . . Nothing can really be simpler or more practical than the principle upon which it is based. A child has not more than some 200 words at his command, yet speaks with perfect ease and fluency, while a man who has been long enough at a language to master (as he calls it—really to "recognise") words by the thousands and sentences by the hundred, can scarcely boggle through a remark. . . . It is a very common but a fatal mistake to fancy that fluency depends upon extent of vocabulary. . . . But, given this central principle, all the author's conclusions (already quoted) follow inevitably. It is so essential to "master a little—so useless and dangerous to leave one jot or tittle unmastered"—that Mr. Prendergast's anxiety to avoid overloading the memory knows no bounds.—*Madras Athenæum*, June 15, 1865.

EXTRACTS FROM LETTERS TO THE AUTHOR.

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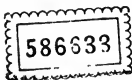
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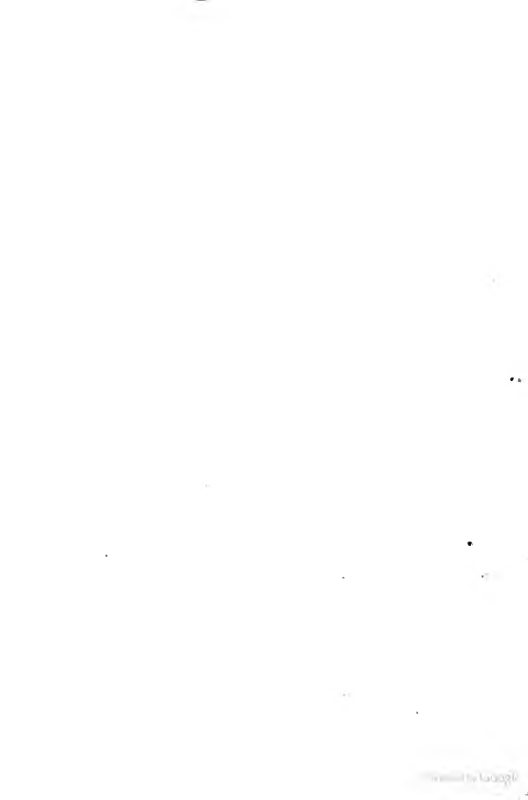
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